

**Atharvapravascittani**

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*Journal of the American Oriental Society*, Vol. 33 (1913), 121-144.

Stable URL:

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*Journal of the American Oriental Society* is currently published by American Oriental Society.

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*Atharvaprāyaścittāni. Text mit Anmerkungen von Prof.*

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agnihotram<sup>774</sup> ced anabhyuddhṛtaṃ sūryo 'bhiniṃlōced<sup>775</sup>  
brāhmaṇo bahuvid<sup>776</sup> uddhared<sup>776</sup> | yo brāhmaṇo bahuvit syāt  
samuddharet<sup>776</sup> | sarveṇai 'vai 'nam tad brāhmaṇa uddhared  
yenā 'mtarbita[m]<sup>777</sup> hiranyam agrato hared<sup>778</sup> | vāruṇam yava-  
mayam carum nirvaped<sup>779</sup> ita eva prathamam iti | ita eva

<sup>774</sup> D °tre

<sup>776</sup> BD bhimlōced C bhimlōce; cf. Āp. 9. 6. 12.

<sup>775</sup> A liest statt bāhu\*: ba\*; B bahuvid yo brāhmaṇo bahududdha\*; CD bahuvid uddhared yo brāhmaṇo [ba]bhuvit syāt; cf. Āsv. 8. 12. 16.  
<sup>777</sup> A yo nyamta\*; die Stelle ist zweifellos verderbt. <sup>778</sup> Brahm.

Prāy. 49a: yasyā 'gnim anuddhṛtaṃ sūryo 'bhiniṃlōcet(!) yo brāhmaṇo bahuvit sa uddharet(!) yasya yajamānasyā 'gnim anuddhṛtaṃ gārhapatyād aviyojitam ity arthah | .... rtvig-vyatirikto 'pi yo bahuvit sa uddhared iti ... anyeno 'ddhṛtam apy anuddhṛtam iti hiranyam baddhvā darbheṇā 'grato hareta paścād agnihotreṇā 'nviyāt(!) | hiranyam baddhvā darbheṇo 'ddhṛtir iti vyākhyātam | yatra yatra hiranyam baddh[v]etī tatra tatro 'ddharanam iti tene 'hai 'ke agniṃ tam baddhvā(?) 'grato hared iti agner uddharanam prakṛtaṃ tasyā 'grato nayed ity arthah | paścād agnihotreṇā 'nviyād anugacched ity arthah.....tatra bahuvit kēcid ācakṣate | caturdaśa-  
bhīr vidyāsthāpāir adhitāir vijñātāis ca bhavanti | Bl. 51a: iyāṃs tu viśeṣaḥ | caturgrhitam ājyam agrato haret caturgrhitena hiranyam bādhyate(!) tatbā kēcid iti purastāt pratyānmukha ājyam juhuyāt | cf. Āsv. Prāy. 5 b: athā "havanīye 'pranīte yadi sūryā 'stamānam(!) tadā bahuvidam brāhmaṇam ānīya teno 'ddharanādini ... nāntam kārayet | agnipranayana-  
kāle hiranyam darbhair baddhvā 'nyah purastān nayet | tataḥ paścād bahuvid agniṃ pranayet | tataḥ sāyam-kālā 'tipatti-prāyaścittam vāruṇi-  
'ṣty-antam sarvam kāryam ity eke | kuśeṣū 'pasādanā-'di-vāruṇi-'ṣty-amtam ity apare | athā "havanīye 'pranīte yadi sūryodayas tadā saṃskṛtaṃ ca-  
turgrhitam ājyam ekaḥ purastān nayet | tataḥ paścād dhiranyavad raja-  
tam eko nayet | tataḥ paścād bahuvid 'agniṃ pranayet | tata āyatane 'gnim nidhāya purastāt pratyānmukha upaviśya jānav ājya (I.: jānu ājya)  
uṣāḥ ketunā svāhe 'ti [Ā. S. 9. 7. 10] hutvā prāṭhikālā-'tipatti-prātar-vrāta-  
bhṛtīṣty-amtam āhavanīyā-'nugamavarjam kuryāt | kuśeṣū] 'pasādanādi-  
prātar-vrātabhṛtīṣty-amtam kuryād ity eke |

<sup>779</sup> Āp. 9. 7. 1.

prathamam jājñe<sup>780</sup> agnir ābhyo yonibhyo adhi jātavedāḥ | sa  
gāyatrīyā triṣṭubhā jagatyā 'nuṣṭubhā devo devebhyo havyaṃ  
vahuṭu prajānann<sup>781</sup> iti paścād gārhapatya-lakṣaṇasyā 'rañi  
nidhaya mathitve 'se rāyayai ramasve 'ty ādadhyāt | ise rāyayai  
ramasva<sup>782</sup> sahase dyumna ūrje 'patyāya | samrād asi sva-  
rād<sup>783</sup> asi sāravatau tvo 'tsau prāvataṃ iti | yaḥ kaś cā  
'gninām anugachen<sup>784</sup> nirmanthyaś<sup>785</sup> ced<sup>785</sup> dakṣiṇāgnim |

<sup>780</sup> D yajñe <sup>781</sup> Kauś. S. 133. 6; die Mss. fügen hinter 'nuṣṭubhā ein:  
lṛhatyā paṃktyā guptāḥ (D uṣṇiḥ) punar. <sup>782</sup> Ap. Śr. 9. 9. 1, wo aber  
die Vorbedingung für die Zitierung dieser Sprüche eine andere ist; vgl.  
V. S. 13. 35. <sup>783</sup> fehlt bei A. <sup>784</sup> Für das Erlöschen aller Opfer-  
feuer schreiben Ásv. Prāy. 6 a vor: sarvavahninām nāse sūryā-'stamayo-  
'dayāt (!) prāḡ bhasmanā 'rañi samspṛśya mantreṇa mathitvā prañiya  
pūrvoktā tapasvatīṣṭir jyotiṣmatīṣṭiś ca kartavyā | idam iṣṭidvayaṃ ho-  
mam kṛtvā teṣv evā 'gniṣu kartavyaṃ | athavā sūryā-'stamayo-'dayāt |  
prāñ mantṛhanopakramam kṛtvā pratidinim laukikāgni-pramukhaṃ gā-  
rhapatyā-'yatane pratiṣṭhāpya vihr̥tya homaṃ kṛtvā 'gnin utarjya mathi-  
tvā tapasvatīṣṭir jyotiṣmatīṣṭiś ca kartavyā pūrnāhuti vā | sarveṣāṃ nāse  
sūryā-'stamayo-'dayāt prāñ mantṛhanopakramā-'bhāve 'guyādheyam pu-  
narādheyam vā kartavyaṃ | ... sūryā-'stamayo-'dayā-'namtaram sarvā-  
nugatau pūrvavaṃ mathitvā 'gnihotraṃ hutvā tapasvatīṣṭi[r] jyotiṣmatī-  
ṣṭiś ca pūrnāhuti vā | vgl. Ásv. Prāy. 10 b: evaṃ sarva-nāse 'yatana-tri-  
taya-niṣṭha-bhasmanā 'rañi ayam ta (RV. 3. 29. 10) iti mantreṇa sam-  
spṛśya pūrvavaṃ mathitvā 'gnidvayaṃ vihr̥tya pūrvavat prāyaścittam  
tamtreṇa kṛtvā paścād dakṣiṇāgnim vihr̥tya prāyaścittam kuryāt | tasyo  
'bhaya-sūpekṣatvāt | tata sarvatrā 'nvādhāno-'pasthānāni | sarvanāse bha-  
smanā 'rañi samaparśā-'bhāve ca yadi sūryā-'stamayo-'dayau bhavataḥ tadā  
'gnivichittih | anvāhitānām aśarāṇām yadā kadācin nāso 'pi etad eva  
prāyaścittam | tatrā 'nvādhānādi nā 'ati | pakṣāntaram uktvā 'ha bhaga-  
vān baudhāyanaḥ | manasvatim ced āhavanīye juhuyāt eai 'śā 'jaśrāṇām  
anvāhitānām savana-gatānām cā 'gninām udvātānām prāyaścittir etad eva  
homakāle 'nvādhāna-varjam | etayai vā 'vṛtai 'kasminn udvāte dvayor ve  
'ti | vikṛtiṣu anvāhita-nāse etad eva prāyaścittam | vgl. Agn. Prāy. 13 a:  
uddharaṇo-'tṭeram udayāstamayāt prāk sarvaṃ (!) yugapad anugaccheyus  
tadā gārhapatyaśya pūrvavaṃ mantṛhanā-'dy-utpattim kṛtvā 'havanīyam  
prañiya tapasvatī[m] pūrnāhutim kṛtvā 'gnim paritayjya tato hiraṇyam  
puraṅkṛtye 'ty ādi vāruṇāya svāhe 'ty anta[m] kṛtvā tato dakṣiṇāgner  
utpattih | tataḥ karmaśeṣam samāpayet | udayā-'stamayā-'namtaram iyam  
evo 'tpattih | udayāstamaye yugapad-anugamane sarvā-'nugatis tatra tu  
punarādhanam eva | karmaṇas tretā-'gni-sādhyatvād āhavanīya-homa-kale  
trayāṇām agnīnām samyak samimḍhanam kṛtvā homaḥ (!) kuryāt | yaśya  
kaśya cit karmaṇo 'rthāya vihr̥teṣv agniṣu yat kimcid agnisādhyā[m]  
naimittikam utpādyate tasya naimittika-sahitasya ta evā 'gnyo bhavyuh |  
na punaḥ-punar vihartavyaḥ | sarvāṇs ced anugatān ādityo 'bhyudiyād vā  
'bhyastam iyād vā 'gny ādheyam punar-ādheyam vā yadi sarveṣv agniṣv  
anugateṣv ādityo 'stam udayam vā gacheta tadā 'gnyādheyam punar-

ahute<sup>786</sup> cet<sup>787</sup> sāyam pūrvo 'nugached agnihotram adhiśrityo  
'nniyā 'gninā pūrveṇa<sup>788</sup> 'ddhṛtyā<sup>789</sup> 'gnihotreṇā 'nudraved<sup>789</sup> |  
adattapūrva-dhanam<sup>790</sup> dadyāc | chvas tapasvatīm nirvaped |  
āyāhi tapasā janiṣv<sup>791</sup> ā 'gne<sup>792</sup> pāvako arcīṣā | upe 'mām suṣṭutīm  
mama | ā no yāhi tapasā janeṣv āgne<sup>793</sup> pāvaka didyat | havyā  
deveṣu no dadhad iti havimṣi dadyāt | sāyam ahutam atī 'tara-  
sminn<sup>794</sup> etad eva prāyaścittam anyatrā 'pi śnutyā<sup>795</sup> ced |  
ahute cet prātaḥ pūrvo<sup>796</sup> 'nugacched avadāheṣum<sup>797</sup> aśni-  
yāt | teṣv alabhyamāneṣu bhasmanā 'raṇim samsprāya ma-  
thitvā 'vadadhyād<sup>798</sup> | agnaye jyotiṣmata iṣṭim nirvaped | ahute

ādheyam vā prāyaścittam bhavet | Mit dem Fall, das irgendein Opfer-  
feuer erlischt, beschäftigen sich Agn. Prāy. 18a: anugate tu mamthanādi-  
tapasvatī-ṣṭy-amtam tatra prāyaścittam | tatra tu yāvajanma tā(n)van ma-  
thit(v)ā yadi laukikāgni-sthāpane anavakāśas tadā yāvad-utpattis tāvan  
ma[m]thanam eva tata āyatane nidhāyā 'nuddbarāṇa-prāyaścitta-pūrvaka-  
homaḥ karttavya[ś] ca | tato 'nuddbarāṇa-prāyaścittena sabe yadi kālo  
'tipannas tadā manasvatīhomaś ca kāryaḥ | <sup>795</sup> AD nirmathyaś ce  
B nirmamthyaś ca C nirmamthyaś ce

<sup>786</sup> B ahute; cf. Āp. 9. 9. 6. <sup>787</sup> A ce <sup>788</sup> A 'nodvṛtyā  
<sup>789</sup> Brahm. Prāy. 51 b folg.: yasyā 'hute 'gnihotre pūrvo 'gnir anugachet |  
evapradhāne 'gnihotreṇa prāsangike 'gninā ca sabā 'gnihotreṇa co '[d]dra-  
vet | atrā 'nugached iti svayam anugataya(?) tad(?) bhavati nānugameti  
yathānugamayya pūrvam iti āhuta iti prāk pūrvasyā 'hute ita eva pra-  
thamaṁ jajña (MŚ. 3. 8. 1) uddhṛtam abhimamtrayate pradhānatvād anya-  
ya cā 'nādeśād adhvaryūr abhimamtranādīni karoti | iṣe rāye ramasve  
ty (MŚ. ibid.) ādhāsyamāne uddhṛtam ādhāsyamānām cā 'gnim abhimam-  
trayate samrāḍ asity (ibid.) ādadhāti | amṛtābutim ity asyā 'dhānamam-  
trasyā 'yam apacādadyāmbādhakam | sārassvatu tvā (ibid.) ity āhitam  
avasthāpitam agnim abhimamtrayata iti vyavahitam apy anuvarttate  
[']hute [']agnaye jyotiṣmate 'ṣṭākapālam nirvaped vāruṇam yavamayaṁ  
caruṁ hutasyā mātṛe upavesatho na syāt idam sāyam agnihotre vā  
viśeṣā-'bbidhānāt ubhayaṁ tu bhavati | <sup>790</sup> B '-pūrve-' <sup>791</sup> M. S. 4.  
10. 2. Āp. 9. 9. 3; vgl. auch Āśv. 3. 12. 27. <sup>792</sup> A agne <sup>793</sup> Die  
Worte von arcīṣā bis āgne fehlen bei C; AD lesen: agne. <sup>794</sup> A  
ahutemititi itarasciṣmion <sup>795</sup> BCD autyā <sup>796</sup> A  
aparvā <sup>797</sup> A läßt diese und die zwischenliegenden Worte aus;  
vgl. Āp. 9. 9. 7; Brahm. Prāy. 68 b: yasyā 'hute 'gnihotre [']parō 'gnir  
anugached iti ... AP. 37. 10. 1: apraṇīto 'huto 'gnir upasāmyati; vgl.  
ibid. 37. 18. 1: praṇīto 'gnir upasāmyati ... <sup>798</sup> Brahm.  
Prāy. 52 a folg.: yasyā 'hute 'gnihotra uddbarāṇād ārabhya prāk  
pūrvasyā 'huteḥ avapradhāna ity uktam | tatrā 'bhimarśanāmtam kṛtvo  
'ddharet | ... agnim adhvaryūr grhṇīyād agnihotradravyaṁ soma  
śarmā grhṇīyāt sabanayanam somasarmā udyā chatiram kṛtvo 'pāste  
adhvaryuḥ | paristarāṇāmtam kṛtvo 'pasādyam juhuyāt tam sadya jyoti-  
ṣmatī bhūyo bhūyaḥ praṇīte 'nugame sakṛd eve 'ṣṭiḥ bahuvidā praṇi-  
yamāne 'nugate sa eka(?) bhūyaḥ praṇayed abhimamtranādīni ca kuryat(!)

cet prātar aparo<sup>799</sup> vā 'nugacched<sup>797</sup> anugamayitrā pūrvam mathitvā 'param uddhṛtya juhuyāt | tvaramāṇaḥ pūrvam agnim anvasasāya tataḥ paścāt prāñcam uddhṛtya juhuyāt<sup>800</sup> || 1 || uparuddhe cen mathyamāno na jāyeta.<sup>801</sup> yatra dipyamānam

ā paristarāṇād āyur mecbeti sādite 'nugate agne(?) eva dakṣiṇato 'gni-hotradravyasya prayogaḥ (!) yadi hutāyām samidhā (?) 'nugachet (!) bhūyo 'nugata abhimamtrāṇādayo mamtrā āvartante sakṛd eva samid bhūyo bhūyo 'nugata ekatra bhasmany avasthāpīte 'gner darśane tatrasamdehān na jyotiṣmati (!) agnimati (!) āditaś ce 'yam eva sthāpīte bhūyo bhūyaḥ prañite prathamasyā 'gner darśane 'bhyuddhṛtadharaṇalakṣaṇānāgnimati jyotiṣmati bhavati gataśriya uddharanābhāvād ita eve 'ty abhimamtrāṇaḥ bhavati iṣe rāya iti ca mamtratrāyaḥ bhavati | yasyā 'hute 'gnihotre pūrvo 'gnir anugachet tamo vā etasya yajñam yuvata iti brāhmaṇam<sup>799</sup> D ayaste cf. Kauś. S. 7. 3. 4: abhyuddhṛto ['huto 'gnir pramādād upasāmyati mathite vyāhṛtir juhuyāt . . .

<sup>800</sup> Āp. 9. 8. 8; vgl. zu diesem Abschnitt Brahm. Prāy. 46 b folg.: yadi pūrvasyām hutāyām skandeta yatra ve 'ty arthaḥ | ity anena mamtreṇa samidham ābhāyo 'ttarām yathāvidhiṃ juhuyāt (!) vyākhyātāḥ punar āgni-hotra-vidhānam | yadi pūrvasyām hutāyām āhavanīyo 'nugached agnir dārau dārāv agnir [M. Ś. 3. 2. 9] iti hiraṇyaṃ nidhāyo 'ttarām yathāvidhiṃ juhuyāt (!) hiraṇyaṃ nidhāye 'ty agnisampādanārthaṃ hiraṇyaṃ nidhāya juhoty agnimaty eva juhoti 'ti darśanāt | uktam punar agnihotraṃ yatra pūrvasyām hutāyām skanded āhavanīyā-'nugamaś co 'bhayaṃ bhavati tatrā 'gnisampādanāya pūrvam hiraṇyaṃ ādhāya samidham ādadhyaḥ . . . . .; vgl. ferner ibid. 53 a: yasyā 'hute 'gnihotre 'paro 'gnir anugached ahuta iti prāk pūrvasyā 'huteḥ (!) agnihotra iti . . . anugamayya pūrvasmīn mathitvā praṇayed anugamayya pūrvam aparasmīn mathitve 'ti yena nyāyena mamthanam samāropya mathitvā praṇayed iti viśeṣa uktāḥ siddham agnihotraṃ śvo bhūte 'gnaye tapasvate janadvate pāvaka-ve 'ṣṭākapālam nirvapet śvo bhūta iti yena prakāreṇa śvo bhūto nirvāpaḥ evastha evam arthaṃ kṛtvā 'nyedyur nirvāpaḥ | yadi tvareta eva prāñcam uddhṛtya dakṣiṇāgnim anvāniya sāyamprātar juhuyāt . . . Bl. 54 b: yasyā 'hute 'gnihotre 'paro 'gnir anugachet svapradhāne uddharāṇād ārabhya prāk pūrvasyā 'huter gārhapatyānugame anugamayya pūrvam gārhapatyam samāropya nirmathya praṇayanād ārabhya 'gnihotraṃ siddham | upavasatham kṛtvā 'gnaye tapasvata iṣṭi uddhṛtamātra āhavanīye gārhapatyānugame pātryām evā 'nugamayet (!) anugamite yady aparo drśyate tapasvati jyotiṣmati (!) uktam anugate jyotiṣmati uktam anugate jyotiṣmati nā 'nugamita iti . . .

<sup>801</sup> cf. Āśv. Prāy. 7 a: atha samārūdhṣa mathyamāno na jāye[ta] tadā laukikāgni-brāhmaṇapāṇy-ajakarṇa-darbhastambā-ṇsu kṣāṭheṣu prthivyām hutvā 'namtarām eva samthanam kuryāt | prthivyām pūrvasamid api na bhavati | homaḥ kāryaḥ | kṣāṭhe parisamidhanādayo lupyamte | brāhmaṇa-pāṇy-ādau tisras tisraḥ samidho na bhavanti | tadānīm yajamānasya yāvajjīvaṃ samva-tsaram vā vratam brāhmaṇapāṇi-home brāhmaṇāya vasati-dānam | ajakarṇa-home aja-māmsam nā 'śniyāt | darbha-stamba-home darbhāsane no 'paviśet | apsu home viveko na kāryaḥ | cf. Agn. Prāy. 18 a: agnihotrāya

parāpaśyet tata āhrtiā 'gnihotram juhuyād<sup>802</sup> | yadi tam na vinded brāhmaṇasya daksine pāṇau juhuyāt | tato brāhmaṇam na paricakṣita | yadi tam na vinded ajāyā daksine karṇe juhuyāt | tato 'jām nā 'śniyād | yadi tān<sup>803</sup> na vinded darbha-stambeṣu<sup>804</sup> juhuyāt | tato darbheṣu nā 'sita | yadi tān<sup>805</sup> na vinded apsu juhuyāt | tato 'dbhiḥ pāḍau na prakṣālayita<sup>806</sup> | yadi tān na vinded dhiranye juhuyāt | tato hiranyam na bibhryād | āpadi mathitvā vibhrtiā<sup>807</sup> 'gnihotram juhuyād | agnihotre ced anabhyuddhrte haviṣi vā nirupte śakuniḥ śyenah śvā vā 'ntareṇa vyaveyād<sup>808</sup> idam viṣṇur<sup>809</sup> iti | idam viṣṇur vicakrame tredhā nidadhe padam | samūḍham asya pāmsure | pra tad viṣṇur<sup>810</sup> | iti bhasmanā padam upavaped<sup>811</sup> | ano<sup>812</sup> rathā 'sya<sup>813</sup> puruṣo<sup>814</sup> [vā] vyaveyād<sup>815</sup> yad agne pūrvam nibhitam<sup>816</sup> padam hi te sūryasya raśmīn anvātātāna | tatra rayisthām anusambharai 'tām sam naḥ srja sumatyā vājavatyē<sup>817</sup> 'ty ādadhya<sup>818</sup> || 2 || anvāhitāgniś cet<sup>819</sup> prayāyāt<sup>819</sup> tubhyam tā

kāle 'gnāv ajāyamāne 'py anyam āniya juhuyāḥ | agnihomārtham praṇayana-kāle samārūḍho 'gnir mathyamāno na jāyeta anyam laukikam agnim āniya praṇiṣya tatraiva homa[h] kartavyaḥ | etad anugate na bhavati | cf. Āśv. 3. 14. 14 ff.; K. Ś. 25. 4. 1 folg. <sup>802</sup> Āp. 9. 8. 8 ff. <sup>803</sup> Es handelt sich aber offenbar um das männliche Wesen; a. K. Ś. 25. 4. 5; — D tan <sup>804</sup> K. Ś. 25. 4. 6: kuśa-stambe <sup>805</sup> D tam <sup>806</sup> Das Gleiche lehrt Āp. 9. 8. 14. Nach K. Ś. 25. 4. 9 soll das Wasser in den zugehörigen Gefäßen an die Feuerstätten gestellt werden. Denn „vor dem Wasser darf man nicht Ekel empfinden, so lehrt der Veda“. <sup>807</sup> AB vihatyā. — Die obige Aufzählung der Substitutionsoffer lehrt eindringlich den Glauben an die absolute Notwendigkeit des Vollzuges des Agnihotra. <sup>808</sup> cf. Āp. 9. 6. 11; vgl. auch Āp. 9. 10. 15, 11. 24; Āśv. 3. 10. 10. <sup>809</sup> AV. 7. 26. 4. <sup>810</sup> AV. 7. 26. 2. <sup>811</sup> Āśv. 8. 10. 14. <sup>812</sup> ABD ato <sup>813</sup> D rathāśva <sup>814</sup> ABCD 'śa <sup>815</sup> A vyavāped; Bvyavāye C vyavāyo; vgl. Āp. 9. 10. 17; l. ano-rathā-śva-puruṣa-vyavāye? <sup>816</sup> So die Mss. mit M. Ś. 3. 4. 10. <sup>817</sup> T. B. 1. 4. 4. 10. Āp. Ś. 9. 10. 17; Āśv. 3. 10. 16. <sup>818</sup> Brahm. Prāy. 70 a: yaayā 'dhisrite 'gnihotre haviṣi vā nirupte some vā pratatte 'no ratho 'śvaḥ puruṣa śvā kṛṣṇaḥ śakunir anyad vā sahtvam amtarā viyāyā[t] trayastrīṃsat tamtaya (MŚ. 3. 4. 9) ity āhavanīye hutvā gām anva[ve]tyā "vartayet . . . Bl. 70 b: yady ano vā ratho vā 'ntarā viyāyād iti katham punar aha śakataṃ vā vinā vābair amtarā gachet . . . ; daß unter dem śakuni der Ath. Prāy. der kṛṣṇaśakuni, also etwa der Hase, zu verstehen sei, lehrt auch der Komm. zu dieser Stelle, der den Text erweiternd interpretiert: puruṣagrahaṇa[m] dvipadāprasidhy-arthaṃ . . . śva-grahaṇa[m] siṃha-śṛgāla-śvāpada-prasidhy-arthaṃ kṛṣṇaśakuni[h] kākāḥ (!) tasya grahaṇam . . . ano-rathābhi pratyekam abhimamtraṇam trayastrīṃsat tamtaya iti; Bl.

āṅgirasastama<sup>820</sup> viśvāḥ suksitayāḥ prthag agne kāmāya  
yemire iti hutvā prayāyād<sup>821</sup> | anvāhitaś ced anugached anv  
agnir<sup>822</sup> ity anyam prañiyā 'gnyanvādhāna<sup>823</sup> -vrato-'pāyanā-  
bhyām manaso 'pasthāya bhūr iti vyāharet<sup>824</sup> | pāthikṛti<sup>825</sup>  
syāt<sup>826</sup> patho 'ntikād darbhān āhared | anadvān dakṣiṇā | sa-

71 a folg.: idam viṣṇur vicakrama iti padaṃ khyāpayaty āpo 'nvatiṣcet  
[l. 'siñcet?]| padaṃ yopayitve 'ti padanyāsenā 'ntarāgamanam prāyā-  
cittam iti darśayati; vgl. oben 2. 2 und Text von 1. 3; s. auch Agn.  
Prāy. 3 b: āvayavāye tv ayam apy aparo viśeṣaḥ | idam viṣṇur . . .  
pāṃsure [cf. unten 5. 2] iti māmreṇa śuno yāni padāni tāni bhasmanā  
pūrayet | pratipadam māmtrā-"vṛttih | tataḥ (!) āhavanīyam punaḥ prapayed  
uddhriyamānam iti | tata upatiṣṭheta tad (?) yad agne pūrvam . . . vājavatyā  
(s. Text) tvam agne . . . aśi 'ti (cf. oben 2. 1, 3, 8) ca . . . etābhyām  
tato 'gnaye pathikṛte svāhe 'ti pūrṇābutih | iṣṭipakṣe varttamānam karma  
samāpya tasminn evā 'gnau iṣṭih kartavye [ti] prati darvi-homeṣe eṣa  
vidhiḥ |  
<sup>819</sup> A ce mriyāt B cet prayāyāt C cet prathayāt D cet  
prāpunyāt <sup>820</sup> RV. 8. 43. 18. <sup>821</sup> Agn. Prāy. 1 b: anvāhitaṣṭagneḥ  
prayāno-'papattau prthag agnir nayeyuḥ | . . . tubhyam tā āṅgirasastame  
'ti (!) (RV. 8. 43. 18) vā "jyā-"hutiṃ hutvā samāropayet | tubhyam . . .  
"re | ity ājyā-"hutiṃ hutvā samāropayed vā | ayam te yonir rtiya ity  
araṇi gārhapatyē pratitapet | . . . ayam te . . . girāḥ (RV. 8. 20. 10) iti  
nā 'gny-āmtare | pāṇi vā | yā te agne yajñīyā tanūs taye 'hy ārohā "tmā-  
nam achā vasūni kṛṇvann ariyā . . . rūṇi yajño bhūtvā yajñam āśida iti  
(gemeint ist etwa TB. 2. 5. 8. 8) pāṇi pratitapet | dvayor api samāropanam  
yajamānaḥ kuryāt | varṇa-svarā-"di samyag uccārya samāropanam kartta-  
vyam | cf. Āśv. Prāy. 11 b: iṣṭi-madhye prayāna-prāptau gārhapatyē  
ājyam samakṛtya jānav ācyā "havanīye sruveṇa juhōti | tubhyam tāṃ  
āṅgirasastama . . . yemire svāhā | agnaya idam | araṇi gārhapatyē yajamā-  
naḥ pratitapet | ayam te . . . rayim | tūṣṇm jtarayoh pratitapet | tata  
sthalā-"mtaram gatvā vihāram kalpayitvā uddhanyamāna (gemeint: "manam  
Āp. 5. 4. 1) ity uddhṛtya śam no devir (RV. 10. 9. 4) ity avokṣya  
araṇi pratyavaroh[ya] śam yor (RV. 10. 9. 4) iti māmreṇa mām-  
thayet | svayam vā māmthet | pratiyatnam māmtrāvṛttih | jātam agniṃ  
gārhapatyē ādhāya tata ubhayatrā 'pi vihrītyā 'raṇigata-prāyascittam  
karoti | tac caivam | gārhapatyē smārtavad ājyam samakṛtya sruk-sruvam  
niṣṭapya sruci caturgṛhitam grhītvā juhōti mano jyotir (VS. 2. 13) iti |  
tata sāṃgatā-siddhy-artham sruvā-"hutiṃ viṣṇu-smaranam ca kṛtve 'ṣṭi-  
śeṣam samāpayet |  
<sup>822</sup> AV. 7. 82. 4; 18. 1. 27. <sup>823</sup> A "gnyam-  
nādhāna B "gnyavādhāna C gnyamvādhāna; cf. dazu etwa Brahm.  
Prāy. 28 b: agner api nāśe yathāpūrvam eva samakaranam. <sup>824</sup> Brahm.  
Prāy. 15 b: vrato petasya ced āhavanīyo 'nugacchet praṇite manasā vratam  
upetya bhūr ity upatiṣṭheta. <sup>825</sup> BC pāthikṛtvām; cf. Brahm. Prāy.  
3 a: kālātipattau pāthikṛti kartavye 'ti śrutyarthaḥ <sup>826</sup> Āśv. Prāy. 2a:  
yadi . . . āhavanīyaḥ śamyā-pa[rā]śād apy atiyāt | yadi vā (!) amāvāsyām  
paurṇamāsīm vā 'tiyāt | yadi vā 'nyasyā 'gniṣu svayam yajet | yadi vā (!)  
asyā 'gniṣv anyo yajeta | yadi vā 'eṣā 'nyo gñir agnir vyaveyāt | tadā

rvatra<sup>827</sup> pāthikṛtyām<sup>828</sup> anaḍvān | agnīnām cet kaścid upa-  
vaks(ay)et<sup>829</sup> sa śam[yā]yā[h]<sup>830</sup> prāg vāsam<sup>831</sup> pāthikṛti<sup>832</sup>  
syāc | cham[yā]yāh<sup>833</sup> parā(k) parās(y)āc ced idam ta ekam<sup>834</sup>  
iti tānt<sup>835</sup> sambharet<sup>836</sup> para<sup>837</sup> ū ta<sup>837</sup> ekam iti dvitīyaṁ dviti-  
yena<sup>838</sup> | tṛtīyaṁ tṛtīyena jyotiṣe 'ti<sup>839</sup> | tasmād<sup>840</sup> avakhyā-  
yās<sup>841</sup> tatra nirvaped | adhi ced anuprāyāya<sup>842</sup> mathitvā  
tatrai 'kān vaset<sup>843</sup> kālā-tipāte<sup>844</sup> ca darśapūrṇamāsayor |

bhinna-kālīnam prati nimittam pāthikṛti kār्या | abhinna-kālīnā- 'neka-  
nimitta-sambhava sakṛt pāthikṛti kār्या | aṣṭākapaḥ | vetthā hi (RV.  
6. 16. 3) . . . om ye agniṁ pathikṛtam ā devānām . . . (RV. 10. 2. 3)  
anaḍvān dakṣiṇā | <sup>827</sup> A sa sarvatra <sup>828</sup> BCD 'kṛtvām  
<sup>829</sup> bei A unklar <sup>830</sup> bei A unklar <sup>831</sup> A vātam l.: parā-  
sāt? <sup>832</sup> B schiebt ein [\*ti] syām anaddhān agnīnām cet kaścid  
upavaksayet saśamyā prāg vāsam pāthikṛti <sup>833</sup> B chamyā  
C chamyā <sup>834</sup> AV 18. 2. 7. <sup>835</sup> A tān B tān <sup>836</sup> cf.  
Agn. Prāy. 2b: yady utpādāni prayatno niḥphala[h] syāt (cf. oben 5. 2)  
tadā-tadā punar-ārambhā- 'vasare maṁtra āvarttayitavyah | evaṁ punaḥ-  
punaḥ āvarttayet | āhavanīyam avadīpyamānam arvāva (l.: arvāk) śamyā-  
parāsād idam ta ekam para ū ta ekam iti samvapeṭ | Comm.: āhavanī-  
yasyai 'kadeśah samasto vā yady āyatanād bahir gachet [ta]dā 'śamyā-  
parāsāt tadā idam ta ekam para ū ta ekam tṛtīyena jyotiṣā samviśasva |  
samveśane tanvāś cārur edhi priyo devānām parame janitre (RV. 10. 56. 1) |  
iti tam ādāy 'yatane prakṣipya tato vyāhṛtihomah |. In unserem Texte  
werden wir dem entsprechend zu lesen haben: sa [agniḥ] śamyā-parāg-  
āsād (besser: śamyāyāh parāg āsād) [yadi syāt] pāthikṛti syāc | chamyā-  
prāg-āsāc (besser: chamyāyāh prāg āsāc) ced [agniḥ syāt] | idam te . . .  
Āp. Ś. 9. 1. 17 erwähnt den gleichen Fall; vgl. Āsv. Prāy. 2a: āhavanī-  
yasyai 'kadeśah samasto vā yady āyatanād bahir arvāk śam[y]āparāsyat  
patatī tadā idam te . . . ekam maṁtreṇa punaḥ svāyatane kṣipet | samasta-  
vyāhṛti-homah kār्या ity eke | na viṣphuliṅgam vā 'trā 'syaitat prāya-  
ścittam | gārhapatya-dakṣiṇāgnyoh ava-svāyatanād bahiḥ-patane tūṣṭim  
prakṣipya vyāhṛti-homah kār्या | cf. Āsv. Prāy. 15b: gārhapatya-da-  
kṣiṇāgnyor āyatanād bahiḥ-pāte tūṣṭim prakṣipya brahmā-vyāhṛtibhir  
juhuyāt |; ibid. 16b: prakṣayajebhya iti aruḥ-ādāpaoḍ arvāk sarvaṁ  
grhyata iti vṛttikṛto- 'ktam (cf. oben 4. 1) | etat-kālā-tiriktā- 'ngāra-ska-  
māne idam ta ekam . . . . . parame janitre iti maṁtreṇa svāyatane  
punaḥ kṣipet | tataḥ sarva-prāyaścittam na viṣphuliṅga-mātrasyai 'tat  
prāyaścittam | etad āhavanīyasyā 'rvāk śamyā-parāsāt patane | yadi śamyā-  
parāsād apy atiyāt tadā pāthikṛti | aśaktau pūrṇahutiḥ | agnaye pathikṛte  
svāhe 'ti | <sup>837</sup> ABCD paratra <sup>838</sup> B dvitīyaṁṣṭa  
A fehlt <sup>839</sup> A 'ti tṛtīyaṁ <sup>840</sup> A yasmād <sup>841</sup> l. etwa  
O avakṣayane? A acakṣayās D avakṣayās <sup>842</sup> A anuprāyā B anu-  
prāya <sup>843</sup> l.: vāsayet <sup>844</sup> D 'pāti B '-tipāttve; vom  
Verstreichenlassen der zum Opfer festgesetzten Zeit scheint auch AP  
37. 12. 1 zu reden.



vidhy-ardha-samāpte ced aparādham vidyāt (samāpte cet s) trin haviṣyād<sup>845</sup> | agnaye vaiśvānarāya dvādaśa-kapālam puroḍāśam nirvaped<sup>846</sup> | yasya havir niruptam purastāc candramā abhyudiyāt tāms tredhā taṇḍulān vibhajed<sup>847</sup> | ye madhyamās<sup>848</sup> tām<sup>848</sup> agnaye dātre 'ṣṭākāpālam puroḍāśam nirvaped | ye sthaviṣṭhās tām indrāya pradātre dadhani<sup>849</sup> carum | ye kṣodishṭhās tām viṣnave śipiviṣṭāya | śrite<sup>850</sup> prāg ukte<sup>851</sup> taṇḍulā- 'bhāvād ardham vā vidyāt || 3 || agnaye vitaye<sup>852</sup> 'ṣṭākāpālam puroḍāśam nirvaped<sup>853</sup> yasyā 'gnayo mithah samsrjyerann | agnaye vivicaye 'ṣṭākāpālam puroḍāśam nirvaped yasyā 'gnayo<sup>854</sup> grāmyenā 'gninā samsrjyerann | agnaye śucaye<sup>855</sup> 'ṣṭākāpālam puroḍāśam nirvaped yasyā 'gnayah śāvenā 'gninā samsrjyerann | agnaye 'nnādāyā<sup>856</sup> 'nnapataye 'ṣṭākāpālam puroḍāśam nirvaped yasyā 'gnayo dāvenā 'gninā samsrjyerann | agnaye jyotiṣmate 'ṣṭākāpālam puroḍāśam nirvaped yasyā 'gnayo divyenā 'gninā samsrjyerann | agnaye 'gnimate<sup>857</sup> 'ṣṭākāpālam puroḍāśam nirvaped yasyā 'gnayo<sup>858</sup> 'bhiplaverann | agnaye

<sup>845</sup> BCD havi syād; cf. Brahm. Prāy. 37 b: kālātipattau pāthikrty anāgate ca (!) atra nityaviśeṣam etad [d]raṣṭavyam; dazu ausführlicher, korrupt überlieferter Comm.; I. oben im Text: cet trir haviḥ syāt?

<sup>846</sup> Diesem wohl nicht hierher gehörigen Satze fehlt der Vordersatz, der nach Āśv. Prāy. 8 a zu ergänzen sein dürfte: āhitāgneḥ śatrūṇām bhojane 'gnaye vaiśvānarāya pūrṇāhutih | <sup>847</sup> vgl. oben 2. 2; 4. 1; Brahm. Prāy. 26 a behandelt den gleichen Fall und stellt die spezielle Möglichkeit auf: yadai 'ko muṣṭi[r] dvau vā prakṛtīnām niruptau bhavataḥ (!) tadā candramaso 'bhyudaye vijñāte katham karitavyam

<sup>848</sup> B 'mā syus tād <sup>849</sup> B dadhati

<sup>850</sup> B śrute CD śrite <sup>851</sup> BC prākte?

<sup>852</sup> fehlt bei A; cf. Āśv. Prāy. 8 a: gārhapatyā- 'havanīyayoh samsarge 'gnaye vitaye pūrṇāhutih | <sup>853</sup> Ap.

9. 3. 21; vgl. zu diesem Abschnitt die im Brāhmaṇa-Stil ausgeführte Reproduktion in 2. 7.

<sup>854</sup> Ap. 9. 3. 18; K. Ś. 25. 4. 31–32; „yasyā 'gnayo“ d. h.: die zum Opfer nötigen Feuer; vgl. Āśv. Prāy. 8 a: gārhapatyā-dakṣiṇāgni-mukhānām samsarge samāropya mathitvā 'gnaye vivicaye pūrṇāhutih |

<sup>855</sup> Ap. 9. 3. 22; cf. K. Ś. 25. 4. 29–30; danach kann in diesem Falle von einer Sühne Abstand genommen werden; cf. oben 2. 7; Āśv. Prāy. 8 a: agnīnā śavāgni-samsarge samāropya mathitvā 'gnaye śucaye pūrṇāhutih |

<sup>856</sup> Auch in diesem Falle ist nach K. Ś. 25. 4. 32 folg. eine Sühne nicht unbedingt notwendig. Das Sühneopfer soll vielmehr nur bei religiöser Überänglichkeit stattfinden und dann dem Agni samvarga gelten. Eben dieser devatā soll es im ähnlichen Falle nach Ait. Brāhm. 7. 7 geweiht sein.

<sup>857</sup> AD psumate; vgl. Ap. 9. 3. 22. K. Ś. 25. 4. 33.

<sup>858</sup> bei B fehlen diese und die dazwischenliegenden Worte; vgl. Ap. 9. 10. 11.

'gnimate<sup>853</sup> 'ṣṭākāpālām puroḍāśam nirvaped<sup>858</sup> ya āhavanīyam anugatatam abhyuddhared | agnaye kṣāmavate<sup>860</sup> 'ṣṭākāpālām puroḍāśam nirvaped yasyā "hitāgner<sup>861</sup> agnigrhān<sup>862</sup> agnir dahed anagnir grhān vā | 'gnaye<sup>862</sup> vratapataye 'ṣṭākāpālām puroḍāśam ni[r]vaped<sup>863</sup> ya āhitāgnir ārtijam<sup>864</sup> āsru<sup>864</sup> kuryāt<sup>865</sup> tataḥ<sup>865</sup> pravased<sup>866</sup> | agnaye vratabhrte 'ṣṭākāpālām puroḍāśam nirvaped<sup>867</sup> parvāni yo vrata-velāyām avra-

<sup>853</sup> cf. aber Āśv. Prāy. 8a: sāgnāv āyatane 'gnim praṇīya sthāpane 'gnaye agnimate pūrṇābutiḥ | pūrvapraṇītāgnim nihkāśya sthāpane prāyascittam nā 'sti | aranyoḥ samārūḍha-vahninām uchīṣṭādy-upaghāte caturgrhītenā "havanīye manasvatī-homaḥ | ātma-samārūḍhāgnir yadi bhojanādi kuryēt tadā 'raṇyor laukikāgnau vā 'varohya vihr̥tya pūrvoktam eva prāyascittam | punas tvā "dītye 'ti (Āp. 9. 10. 9) samimdbhanam vā | <sup>860</sup> K. Ś. 25. 4. 36 gehādāhe 'gnaye kṣāmavate puroḍāśaḥ

<sup>861</sup> A "gnir  
<sup>862</sup> Diese und die dazwischenliegenden Worte sind korrumpiert. Der Rekonstruktionsversuch schließt sich vorzugsweise an A an. A agnigrhādd agni hedata (na?) gnigrhān ca (va?) B agnigrhāma dahed anagnigrhān vā 'gnaye C agnigrhān dahed anagnigrhān vā 'gnaye D agnigrhādhaddanagnigr̥he nvāgnaye; unter anagnir wäre dann etwa „Phosphoreszenz“ zu verstehen.

<sup>863</sup> Brahm. Prāy. 66 b: yasyā "hitāgner iti vyākhyātam brāhmaṇe 'gnaye kāmavate 'ṣṭākāpālām nirvapat | yasyā "hitāgneḥ sattognir grhān dahed agnir vāi 'tasya kṣāmo grhān abhyacyatam iti sa dahaty evā 'param iti . . . kṣāmo grhān abhyacyati [ucaḥ samavāye samavaiti] dahanāya sa kṣāmaḥ sa[m]-bhūyā ('pā?) enam api dahati | . . . adāhuko 'syā 'param agnir grhān bhavati | cf. Āśv. Prāy. 8a, welches — offenbar ursprünglicher und vernünftiger — den Vratapati bei Verletzungen der religiösen Enthaltensvorschriften empfiehlt: anvādbhānā- 'namtaram grāmāntaram na gacchet (cf. oben 4. 3) | madhu-māṃsā- "di oā 'śniyāt | na buddhi-pūrvam retāḥ kṣāmdayet | ityādi vrata-lope vratapataye pūrṇābutiḥ | — Zur Rekonstruktion des Textes sind Āśv. Prāy. 8a wichtig: grhādāhe 'gnaye kṣāmavate pūrṇābutiḥ | . Zu obigem vgl. Āśv. Prāy. 12a: anvādbhānā- 'namtaram buddhi-pūrvaka-retāḥ-pāte imam me varuṇa [V. S. 21. 1] tat tvā 'yāmi 'ty [VS. 21. 2] etābhyām aruvā- "huti ājyabhāgā- 'namtaram jubuyāt | buddhi-pūrvakaretāḥ-pāte ārtiā 'śru-pāte madhu-māṃsā- "di-bhākṣaṇe vā vrātapatiṣṭiḥ | āśaktāv ājyabhāgā- 'namtaram śruci dvādaśa-grhīṭam caturgrhītam vā grhītvā "havanīye juhuyāt | agnaye vratapataye svāhe 'ti tato viṣṇusmarāṇam | ; vgl. Agn. Prāy. 14a: kṣāmāyā (erg.: 'gnaye) "gāra-dāhe śucaye samsarjane 'gninā | anyene 'ti sarvāgnibhiḥ | mithas ced- vivicaye | gārhapatyādayaḥ sarve dvau dvau vā parasparam yadi samsarjyeran tadā vivicaya iṣṭiḥ kār्या | grāmyeṇa samvargāya pacanāgniḥ | vaidyutenā 'psumate | vaiśvānarāya vimatānām anna-bhojane |

<sup>864</sup> A āvirjam āsru BD ārtvijam āsru C tvijam āsru; verbessert nach Āp. 9. 4. 16; cf. K. Ś. 25. 4. 28, 11. 30.

<sup>865</sup> A kuryāstat B kuryāts C kuryā

<sup>866</sup> B prasaved; cf. Āp. 9. 4. 15. <sup>867</sup> ABCD wiederholen hinter 'ped: ya āhitāgnir ārtvijam āsru kuryāt pravaset; C läßt āsru aus.

tyam<sup>868</sup> cared agnaye tantumate<sup>869</sup> 'ṣṭākapaḥ purodaṣam nirvaped yasya samtataḥ<sup>869</sup> agnihotraṁ juhuyāḥ | 4 | atha samnīpatiteṣu prayascitteṣu vaiviciṁ<sup>870</sup> prathamam kuryāt | tato 'gnaye sucaye | vrātapatīm antataḥ kṣāmavatiṁ<sup>871</sup> parivarttayed<sup>872</sup> yasya 'gniṣv<sup>873</sup> anyam<sup>873</sup> yājayed<sup>874</sup> yo<sup>874</sup> vā<sup>874</sup> yajen<sup>874</sup> | marutam trayodaṣa kapāḥ purodaṣam nirvaped yasya yamau<sup>875</sup> putrau jāyeyātām gāvo vā | yamasur dakṣiṇā dhenur bhāryā vā<sup>876</sup> | pṛṣadajyam cet skannam<sup>877</sup> skannā dyaur<sup>878</sup> ity abhimantrya | skannā dyauḥ skannā prthivī skannam viśvam

<sup>868</sup> A. avrātyam caret tantumate dagnaye tantumate B. vratyam caret tantumata agnaye tantumate C. wie A., jedoch agnaye; cf. Ait. Brāhm. 7. 8.

<sup>869</sup> B. tatam C. tantam; cf. Āp. 9. 4. 15.

<sup>870</sup> Nach Brahm. Prāy. 65 a folg. wird aber die Vaivici vollzogen, wenn die Opferfeuer sich mit einander vermengen oder wenn deren Asche sich vermischt; ebenso Ait. Brāhm. 7. 6. Nach K. Ś. 25. 4. 82 ist das Opfer für Agni vivici in gleichem Falle fakultativ.

<sup>871</sup> A. kṣāmavati <sup>872</sup> B. pativarttayed C. parivartayed <sup>873</sup> B. sv anyam fehlt bei C; bei A. unklar.

<sup>874</sup> A. yājaye vā yajen B. yājayed yo vā yajen C. yājaye yo vā yajen; cf. Brahm. Prāy. Bl. 62 a: yo 'nyāgniṣu yajeta yasya cānye 'gniṣu yajeran yasyāgnayah samajjyeran...; cf. K. Ś. 25. 8. 16.

<sup>875</sup> Āp. 9. 14. 7, 17. 1; Āśv. 3. 13. 12, Ait. Brāhm. 7. 9.

<sup>876</sup> cf. den sehr korrupten Passus Brahm. Prāy. 68 b; ferner Āśv. Prāy. 8 b: yasya bhāryā gaur vā yamau janayet tadā marudbhyaḥ pūrṇābutiḥ | Agn. Prāy. 14 b: yasya bhāryā gaur vā yamau janayed iṣṭir marutaḥ |

<sup>877</sup> Brahm. Prāy. 72 a folg.: yadi pṛṣadajyam skandet (!) hiranyam antarddhāya bhūyo [']bhyūnniyo (!) 'śveno (!) 'pagnrāpya mano jyotir varddhatām bhūtir ity etābhyām āhutim januyāt | .... Bl. 72 b: yadi pṛṣadajyam skandet iti pṛṣaskannam ājyo pṛṣadajyam ājyam dadhimīram gṛītam śadgunaviśiṣṭam pṛṣadajyam ity abhidhiyate | .... hiranyam antarddhāya hiranyam tatra 'vasthāpya yadi skanno bhūyo bhyūnniyo bhūya tatrai 'vā 'bhūmukhyena nīyati vacanāt | .... Bl. 73 a: aśvena gandho pādān kārayitvā mano jyotir varddhatām bhūtir ity etābhyām āhutir juhuyād .... trayastriṁśat tantava ity āhavyani hutvā .... Bl. 73 a folg.: tatrai 'vā 'ntarddhāya 'vasthāpya yat skannam hiranyam apāniya pṛṣadajyam aśveno 'pagnrāpya [a]jvam apāniya brahmā "huti juhoti .... Es ist von einigem Interesse, daß der Vers „trayastrimśat tantavas“ als Zauber bei Zerreißen von verschiedenen Art angewendet wird, z. B. (Bl. 75 b folg.): yad. raśanām chidyad yadi dvīdhā kuryāt paśuvikarāt paśor (?) eva trayastriṁśat tantava ity etayā gramthi[nā] samdhā[ya?] ... jyaitayai 'vā juhuyāt (cf. AP. 37. 16. 1, 17. 1) ..... patni-raśanāyā[m] mekhalāyam vā dvīdho kṛtāyam punaḥ sannahanam brahmacarīṇo mekhalachede kṛtasya gopri 'tyādayas trayo mantrā bhavanti | .... Bl. 94 b: yadi soma skandē vyakhyātam pṛṣadajyena soma skandē iti; cf. K. Ś. 25. 6. 6 7, 10, pṛṣadajya-skandane caika catustriṁśad-dhomam ichanti.

idam jagat skannādo<sup>879</sup> viśve devāḥ prā skannā[t] prāyatām<sup>880</sup>  
havir ity abhimantrye 'ha gavaḥ<sup>881</sup> prajāyadhvam<sup>881</sup> ity  
anyaasya prasadāyasya juhuyāt paśugavā<sup>882</sup> cet sruvair<sup>883</sup> hut-  
vā 'sravam<sup>884</sup> yāty<sup>885</sup> avadānam<sup>886</sup> akarme<sup>886</sup> 'ty anyasyām  
dr̥ghatarāyām śrapayeyur<sup>887</sup> | [yady] avadānam na vimdet tadā  
'jyasyā 'vadyed<sup>888</sup> | upākṛtas cet paśuḥ prapated<sup>889</sup> vāyavyām  
yavāgum nirupyā 'nyam tad-rūpam tad-varnam iti samā-  
nam || 5 | atha yasyā 'hargane<sup>890</sup> [v]isamāpte yupo virohet<sup>891</sup>  
pravrhya yūpavirūdhāny avalopya tapo hy agne<sup>892</sup> amtarām  
amitrām<sup>893</sup> tapa śamsam ararusaḥ parasya tapo vaso cikitāno  
acittān vi te tiṣṭhantām ajarā ayāsaḥ | yo nah sanutyō abhi-  
dāsad agne<sup>894</sup> yo amtarō mitramaho vanuṣyāt<sup>895</sup> | tam ajare-  
bhir vṛṣabhis tava<sup>896</sup> svais<sup>896</sup> tapā<sup>897</sup> tapīṣṭha tapasā tapas-  
vān | yasmāt<sup>898</sup> kṛṇoti ketum ā naktam cid dūra ā sate |  
pāvako yad vanaspatin<sup>899</sup> yasmān minoty ajaro (nabhi-  
hita)<sup>900</sup> iti dve | pañcabhir aparam paryukṣya suparnā vā-  
cam<sup>901</sup> iti virūdhāni hutvā punaḥsamāyāt tasmims tvāṣtram  
ajam piṅgalam paśum bahurūpam ālabhetā | 'gninā tapo 'nva-  
bhavad<sup>902</sup> | vācā brahma | maṇinā<sup>903</sup> rūpāṇi | 'ndreṇa devān  
vātena prānānt<sup>904</sup> | sūryeṇa dyām | candramasā nakṣatrāṇi  
yamena<sup>905</sup> pitṛn | rājñā manuṣyān | upalena nādeyān | ajaga-  
reṇa sarpaṇ | vyāghreṇa 'raṇyān paśūm | chyeneṇa patatrino |  
vṛṣṇā 'śvān | ṛṣabhena gā | bastenā 'jā | vṛṣṇinā 'vīr | vṛhiṇā

<sup>879</sup> Ap. Ś. 9. 17. 1. <sup>879</sup> A skannādyau <sup>880</sup> A prāyatā B prāyepṛatam  
C prāyeyātām; gemeint vielleicht: prajāyatām <sup>881</sup> A gāvogham  
B yā vo yaṁ C yāvo ya D gāvo yaṁ; — gemeint: AV. 20. 127. 12;  
RV. 1. 177. 4. Ap. Śr. 9. 17. 1. <sup>882</sup> B 'gāvā; paśugavā ist  
offenbar eine Interpolation, die das Subjekt des Satzes verdrängt hat.  
<sup>883</sup> A suvair B bruvai C survai <sup>884</sup> A śravam BC sruvam  
<sup>885</sup> ABD yāti <sup>886</sup> A madāvāmakarme B mavadāmakarme  
C mavādāmakarme <sup>887</sup> cf. Ap. 9. 4. 1. <sup>888</sup> Brahm.  
Frāy. 77 b: . . . . . āvadānāny api yadi na vimdet tadā 'jyasyā 'vadyet . . .  
praiṣa imdrāgnibhyam ājyasyā 'nubṛūhi 'ti darśanāt(!) ajyena samsthā-  
pya punar yajeta atra kecid ācakṣate sarvavisayam etad bhavati  
<sup>889</sup> cf. oben 2. 9. <sup>890</sup> D ahavisargane <sup>891</sup> Vgl. oben  
2. 6, K. Ś. 25. 10. 1 folg. <sup>892</sup> RV. 3. 18. 2. <sup>893</sup> A  
amitrāya <sup>894</sup> B agner; RV. 6. 5. 4. <sup>895</sup> Mas.: manuṣyāt  
<sup>896</sup> AD varāhais; B tavasyais C tāpastes <sup>897</sup> AD tapo <sup>898</sup> A  
yasmā; bei C fehlen die Worte yasmāt bis vanaspatin <sup>899</sup> RV.  
5. 7. 4; Ap. Ś. 14. 29. 3. <sup>900</sup> l.: nā 'bhihite? <sup>901</sup> AV. 6. 49. 3.  
<sup>902</sup> Ap. Ś. 20. 11. 10. <sup>903</sup> Die Mas. lesen: balinā <sup>904</sup> A  
prana C prapaḥ

'nnani | yavenau 'śadhīr | nyagrodhena<sup>905</sup> vanaspatin | udumbareno 'rjam | gāyatrī chandāmsi | trivrtā stomān brāhmanena vacam iti brahmā purnāhutim juhuyāt | || 6 || iti<sup>906</sup> yajnaprāyaścitte pañcamo 'dhyāyah samāptah<sup>906</sup> |

athā 'taḥ saumikāni vyākhyāsyāmo | havirdhane cet prapateyātām purā bahispavamānād adhvaryur daksinam udgrhnyāt | pratiprasthato 'pastabhnuyāt<sup>907</sup> | pratiprasthato 'ttaram udgrhnyād | adhvaryur upastabhnuyād<sup>907</sup> yathā prakṛti stambhāno 'pamānu<sup>908</sup>(!) sam aśvinor avasā nūtanena<sup>909</sup> mayobhuvā supraṇṭi<sup>910</sup> gamema | ā no rayim vabatam ota vīrān ā viśvāny amṛtā saubhagāni<sup>911</sup> | śiro yajñasya pratidhiyatām<sup>912</sup> amṛtam devatāmayaṁ<sup>912</sup> | vaiṣṇavyāḥ | (kriyatām<sup>913</sup> śīra aśvinyāḥ<sup>914</sup> pratihriyatām<sup>915</sup> amṛtām<sup>916</sup>) dyubhir aktubhiḥ paripātām<sup>917</sup> asmān<sup>918</sup> ariṣṭebhir aśvinā saubhagebhiḥ tan no mitro varuṇo māmahantām aditiḥ sindhuḥ prthivi<sup>919</sup> uta dyaur, ity āgnīdhrīye<sup>920</sup> juhuyād | audumbarīm ced apahareyur yām eva kāmciṭ prachidyā 'vadadhyād adhvaryur udgātā yajamāna | ūrg asy ūrjam mayi dhebi | śriyām tiṣṭha pratiṣṭhitā | divam stabdhvā 'ntarikṣam ca prthivyām ca dṛḍhā bhava 'ti<sup>921</sup> |

<sup>905</sup> Diese und die dazwischenliegenden Worte sind in den Mss. ganz entstellt. A yamena pina yajñā manuṣyā phalena nādeyātrajagareṇa sarpān grāmyenāranyān pasvānnāpanena patatirīṇo vṛsabhena gā vastenājā vṛnāv vihiṇāntābī yavenauśadhinyagrodhena [vanaspatin] B yamena pitṛn rājñā manuṣyān phalena nādeyāny ajagareṇa sarpān vyāghreṇā "ranyān paśūn chyenena patatirīṇo vṛṣṇāsvān ṛṣabhopyagā vastenājā vṛṣṇināvin vṛhiṇā 'nnāni pavanenuśadhbīr nyagrodhena; C (ähnlich B und D) yamena pitṛn ājñā manuṣyān upalena nādeyān ajagareṇa sarpān vyāghrenāranyān pasvaṁ chenena patatirīṇo vṛṣṇyāsvān ṛṣabhena gā vastenājā vṛṣṇināvin vṛhiṇānnāni yasvosadhinyagrodhena; auch die folgenden Worte sind bei A und B sehr inkorrekt geschrieben.

<sup>906</sup> Bei BCD lautet der Kolophon: ity atharvavede vaitānasūtre prāyaścitta-prasaṅge trayodaśo 'dhyāyah samāptah

<sup>907</sup> ABCD 'pastha brūyāt <sup>908</sup> A pasamane BD pamane C pamano vielleicht Imperative plus „anas“.

<sup>909</sup> RV. 5. 42. 18. <sup>910</sup> A 'nītam <sup>911</sup> A 'bharāni

<sup>912</sup> Ap. Ś. 14. 33. 8; Mss.: pratihriyatām (A. 'hūyatām) <sup>913</sup> B skriyata C kryatām; gemeint ist: dhīyatām

<sup>914</sup> C upādhiya

<sup>915</sup> A pratihudayatām; gemeint ist: pratidhiyatām <sup>916</sup> fen-

bei BCD; der in Klammern gesetzte Passus ist offenbar eine Wiederholung der letzten Worte des vorangegangenen Mantra.

<sup>917</sup> C 'patum <sup>918</sup> RV. 1. 112. 25. <sup>919</sup> AC 'vir <sup>920</sup> Vgl.

K. Ś. 25. 6. 8. <sup>921</sup> AD bhavati BC bhava

dhartri dharitri janitri yamitri<sup>922</sup> 'ti brahmā<sup>923</sup> | 'ntaḥ<sup>924</sup>-sada-  
so<sup>924</sup> bahispavamānena stūyur<sup>925</sup> | dikṣitasya gārhapatyō 'nte<sup>926</sup>  
gārhapatyō 'nugacched<sup>927</sup> agniṃ naro dīdhitibhir aranyor<sup>928</sup>  
hastacyuti janayanta praśastam | duredr̥ṣam gr̥hapatim atharyum  
iti mathitvā 'vadadhyād | āśv anupranītaś<sup>929</sup> ced anugached etaya  
'va<sup>930</sup> mathitvā 'vadadhyād | agnayaś cen mithaḥ samsrjye-  
raun<sup>931</sup> agninā 'gniḥ samsrjyata<sup>932</sup> ity ete<sup>933</sup> japed | chālāmukhi-  
yaś ced anugacched gārhapatyāt prāṇīya bhadram karnebhir<sup>934</sup>  
iti catasro japed | bhadram karnebhīḥ śrnuyāma devā bhadrāḥ  
paśyemā 'ksabhir yajatrāḥ | sthirair āṅgais tuṣṭuvāṃsas tanū-  
bhir vyaśema devahūtam yad āyuh | svasti na indro vṛddha-  
śravāḥ<sup>935</sup> svasti naḥ pūṣā viśvavedāḥ<sup>936</sup> | svasti naś tārksyo  
'riṣṭa-nemiḥ svasti no brhaspatir dadhātu | pr̥śadaśvā ma-  
rutaḥ pr̥śnimātaraḥ<sup>937</sup> śubhamyāvāno vidatheṣu jagmayah<sup>937</sup> |  
agni-jihvā manavaḥ sūracakṣaso viśve no devā avasā gamann  
iha śatam in nu śarado anti devā yatra naś cakrā jara-  
sam tanūnām | putrāso yatra pitaro bhavanti mā no ma-  
dhyā r̥iṣatāyur gantoḥ | iti | preddho agna<sup>938</sup> iti ca-  
tasrbhir juhuyāt | preddho agne dīdhi puro no 'jasrayā  
sūrmīyā yaviṣṭha | tvām śaśvanta upa yanti vājāḥ | sapta  
te agne samidhaḥ sapta jihvāḥ<sup>939</sup> sapta ṛṣayah sapta dhāma  
priyāni | sapta hotrāḥ saptadhā tvā yajanti sapta yonir  
āpr̥nasva ghr̥tena svāhā | yan me manasaś chidram yad vāco  
yac<sup>940</sup> ca . me hr̥daḥ<sup>940</sup> | ayam devo brhaspatiḥ sam tat  
siñcatu rādhasā<sup>941</sup> | mamā 'gne varca<sup>942</sup> ity ekā-'gnidhriyaś ced  
anugacched gārhapatyāt prāṇīya mamā 'gne varca iti śadbhir

<sup>922</sup> Ap. Ś. 14. 33. 2; das Zitat ist in der Wiedergabe der Mss. völlig korrumpiert; es lesen BCD: dhartri dharitri janitriti amitriti haritry adharitri janitry amitriti janitri hanitriti

<sup>923</sup> BD brahmātaḥ; AC brahmātra; korrumpiert!

<sup>924</sup> ABCD avaraso

<sup>925</sup> A

brūyuh B stayur

<sup>926</sup> A 'tyotpate B 'tyo 'nve C tyomte, 1.:

'patyo 'tpāte?

<sup>927</sup> Vom Erlöschen der Opferfeuer handelt zusammenhängend K. Ś. 25. 3. 1 folg.; cf. oben 1. 5; 2. 7.

<sup>928</sup> RV. 7. 1. 1; Ap. 14. 16. 1.

<sup>929</sup> C 'nīā; A 'nīte B 'nīti D 'nī

<sup>930</sup> C etayiva

<sup>931</sup> cf. oben 2. 7; 5. 4.

<sup>932</sup> Kauś. Ś.

108. 2. dagegen Ap. a. a. O.: agninā 'gniḥ samidhyate

<sup>933</sup> A ate

<sup>934</sup> RV. 1. 89. 8; Ap. 14. 16. 1. Von dieser Eventualität scheinen auch Brah̥m Pray. Bl. 114a zu handeln (durch Korruption fast völlig unverstandlich geworden).

<sup>935</sup> RV. 1. 89. 6, 7, 9.

<sup>936</sup> C viś-

vatejah <sup>937</sup> A jāmayah

<sup>938</sup> RV. 7. 1. 3.

<sup>939</sup> VS. 17. 79.

<sup>940</sup> AC yat svagne hr̥daḥ B yas tv agne hr̥daḥ

<sup>941</sup> ABCD rādhasa

<sup>942</sup> AV. 5. 3. 1.

juhuyād | auttaravedikaś<sup>943</sup> ced anugacchech chālāmukhiyāt  
 prāṇiye 'mo agna<sup>944</sup> iti trayodaśabhir juhuyāt | imo agne vita-  
 tamāni havyajaso vakṣi devatātim acha prati na im surabhini  
 vyantu | sapta te agne samidho<sup>945</sup> | yan me manasas chi-  
 dram<sup>946</sup> | mamā 'gne varca<sup>947</sup> iti juhuyāt | paśuśrapanas ced  
 anugacched auttaravedikāt prāṇiye tvam no agne<sup>948</sup> sa tvam  
 na<sup>949</sup> iti sarvaprayāścittam hutvā | yady ukhyo<sup>949</sup> 'nugacchet  
 punaḥ punaḥ prajvālya || 1 || kāyamāno vanā tvam<sup>950</sup> yan mātṛ  
 ajagann apah | na tat te agne pramṛṣe nivartanam yad  
 dūre sanu ihā 'bhavaḥ | yās te agna ārdṛā yonayo yāḥ ku-  
 lāyiniḥ<sup>951</sup> | ye te agna indavo yā u nābhayaḥ | yās te agne

<sup>943</sup> cf. Āśv. Prāy. 11 a: varuṇapragbhāseśv auttaravedikasyā 'gner dak-  
 ṣiṇa-vihāraśthasya vā nāśe śālāmukhāt prāṇiye pūrvoktam prāyāścittam  
 kuryāt | („pūrvokta“ s. den Schluß des im Ms. unmittelbar vorhergehenden  
 Passus Anm. 784 Cit. 2) nā 'trā 'nvādhānam | śālāmukhiyā-'nvādhāna-vya-  
 tirekeṇa pṛthag anvādhānasya pūrvam ananuṣṭhānāt | na caivam anvā-  
 hita-prāyāścittam na syād iti vācyaṃ | anvāhita-śālāmukhiyāt prāṇitvena  
 dvayor apy anvāhitatvāt | anvāhita-śālāmukhiyā-nāśe tu purāṇa-gārha-  
 patyāt tam prāṇiye pūrvoktam prāyāścittam kṛtvā 'nvādhānādi kuryāt |  
<sup>944</sup> RV. 7. 1. 18. <sup>945</sup> VS. 17. 79. <sup>946</sup> Āp. 14. 16. I, 17. 1.  
<sup>947</sup> RV. 4. 1. 4. <sup>948</sup> AV. 20. 98. 2. <sup>949</sup> Des in anderen  
 Traktaten häufig erwähnten Ausgebens des dakṣiṇāgni gedenkt unser  
 Text nicht; s. z. B. Āśv. Prāy. 9 b: anvādhānā-'nantaram dakṣiṇāgni-nāśe  
 śucir bhūtvā vihāram praviśya gārhapatyam tam prāṇiye prānān āyamyā  
 dakṣiṇāgni-nāśe-nimittam prāśayec cittam (l. 'nimitta-prāyāścittam)  
 kaṁṣya iti samkalpya gārhapatyē smārtavād ājyam saṁskṛtya sruk-sruvaṃ  
 niṣṭapya sammrjya sruci caturgrhitam grhitvā 'havanīye samidham  
 ādbhāya jhotu | mano jyotir juṣatām ājyam (Ā. Ś. 2. 5. 14) havisā grhitena  
 svānā manase jyotiṣa idam na mama (gemeint: AV. 18. 2. 2?), sāṃgatā-  
 sidnyartham ekam sruvābutim juhuyāt | bhūr bhuvah evaḥ svāhā tato  
 viṣṇu-smaranam | adhvaryu-sannidhan sa eva sarvaṃ kuryāt | samkalpaṃ  
 tyāgam ca yajamānaḥ | viṣṇu-smaranam ubhayoḥ | aiśtikājye sati na  
 smartavaḥ ājya-samskārah | aiśti-sammārgē sati na punaḥ pātra-sammārga  
 ity uktam prayāścitta-candrikāyām | tato dakṣiṇāgneḥ paścād urddhvaṃ  
 jānu(r) upaviśya mahyam yajantu (AV. 5. 3. 4) ity ādi tātri(?)-kathnāy  
 ādhāya vyabṛtibhir upasthanam kuryāt | evam anvāhita-'havanīya-nāśe  
 'pī | ibid. 10 a folg. findet sich eine Sühnezeremonie "gārhapatyā-dakṣiṇa-  
 'gnyor nāśe"; vgl. Agn. Prāy. 12 b: dakṣiṇāgny-anugamanam (l. 'ne)  
 tūsnim gārhapatyāt prāṇiye bhūr ity upasthānādi samanam | homa tu ( )  
 āhavanīye taṭṭi-tad-agnau vā sarva-prāyāścittam tu (!) āhavanīya eva |  
 ity anvānta-prāyāścittam | ibid. 13 a: atha dakṣiṇāgner anugatih | anu-  
 gatam dakṣiṇāgnim utpadayisyāmī 'ti samkalpya yonitah pranayet tata  
 āhavanīye gñaye tapasvate janadvate pavakavate svāhe tu purāhutam  
 juhuyāt | <sup>950</sup> RV. 3. 9. 2. <sup>951</sup> M. S. 2. 7. 15: 98. 11; Āp.  
 15. 17. 5.

tanva urjo nama tābhiṣ tvaṃ ubhayībhiḥ samvidānaḥ śatam cinvanas tanvā niśidata | sākaṃ hi śucina śuciḥ<sup>952</sup> praśastā kratunā 'jani, vidvān<sup>953</sup> asya vrata dhruvā vā<sup>954</sup> ivā 'nurohata ity<sup>955</sup> adhāya samidham kṛṣṇām dadyād | vāso-yugam<sup>956</sup> dhenum<sup>957</sup> vā, yady ukhā vā<sup>958</sup> bhidyeta tair eva kapālāḥ samcityā 'nyam krtvā syutā devebbhir amṛtenā<sup>959</sup> ga<sup>960</sup> ukhām svasāram adhi vedim asthāt satyam pūrvair ṛṣibhiḥ cakupāno<sup>961</sup> | agniḥ praviddvān iha tat karotu | stavādejarudharanamadrir<sup>962</sup> ity anumantrayet<sup>963</sup> | vasativaris<sup>964</sup> cet skandeyuh<sup>965</sup> pṛthivi vibhūvarī<sup>966</sup> 'ti | cālyakam<sup>967</sup> cety<sup>968</sup> āvṛtte | namas te bhuvo viśva[m] tad gṛhītvā māndā vāśa<sup>969</sup> iti catasrbhir āgnīdhriye juhuyāt | māndā vāśāḥ śundhyūr ajirāḥ | undatiḥ suphenāḥ jyotiṣmatī tamasvatīr | mitrabhṛtaḥ kṣatrabhṛtaḥ svarāṣṭrā iha mā'vata | vṛṣṇo āsvasya samdānam asi vṛṣṭyai tvo 'panahyāmi | devā vasavā agne indra sūrya<sup>970</sup> | devā udno datto 'dadhīm bhintta divas pa-

<sup>952</sup> RV. 2. 5. 4; Āp. 16. 15. 7. <sup>953</sup> C viddhā irtvijyā dhruvā vrata <sup>954</sup> Das Zitat ist in den Mss. sehr korruptiert. AC lesen statt: 'rohate ity: 'rohasāty; B 'rohasity <sup>955</sup> AC 'yugam dhenu BD 'gām dhenum <sup>956</sup> A lāṣṭ vā aus. <sup>957</sup> M. S. 2. 7. 16. Āp. 16. 26. 6. <sup>958</sup> AD cā kūrān; B cākuryā C cā kūrām; gemeint ist wohl die Fassung von K. Ś. 39. 3. <sup>959</sup> Infolge seiner Korruption für mich nicht identifizierbar. BD: stavādejarudhīramadrir C wie B, nur: stadeja <sup>960</sup> A 'yeta <sup>961</sup> A 'vartiyāś <sup>962</sup> Āsv. Pray. 18 a erwähnen einen in der Opferpraxis sicherlich sehr häufig auftretenden analogen Fall: prānītānām prakṣāṇānām cā 'mbuskandane samerāve vā... <sup>963</sup> K. Ś. 35. 3; Āp. 14. 17. 3. <sup>964</sup> Durch Korruption unverständlich geworden. Statt des ca-Lautes vielleicht (mit A) va zu lesen, D statt dessen anivāly urumde ity <sup>965</sup> Ap. Ś. 14. 18. 1. <sup>966</sup> TS. 2. 4. 8. 1. Das Zitat, wohl aus abweichender Rezension hervorgegangen, ist verunstaltet; A liest: māndā vāśādamdubhejirā umdārī suphedāḥ | jyotiṣmatī tamasvatīr mitrabhṛtaḥ kṣatrabhṛtaḥ svarāṣṭra ihamāvataḥ | vṛṣṭyam samdānam asi vṛṣṭye tvo 'panahyāmi | devā vasavo 'gni sūryo tro danno dadhībhurdivaspūjanyāmdantarikṣā samudrāt tato no vṛṣṇyavan | devām yujo mitravarunāryamā śukra tadevātsavitāyāhaya tamtrannapām narāsamsohodatto dadhikinam divaḥ syur janyad antarikṣat samudrāt tato no vṛṣṭyavann iti BC māndāvāśā śrudhyū (? C śru dbhyū) iva bhejirāmdandūḥ suphetāḥ | jyotiṣmatī tamasvatīr mitrabhṛtā kṣatrabhṛtā svarāṣṭra ity amayata | vṛṣṇo (C 'ṣne) āsvasya samdānam asi vṛṣṭya. (C vṛṣṇyan) tvopanahyāmi | devata vasavo agna (C āgna) indrasūryo hnodatto (nho) dadhībhit | divas phu(syu)-ryanyād antarikṣāt samudrāt tato no vṛṣṭyāvat | devā yujo mitravarunāryamā yuktaṃ (C fugt no ein) devāḥ sapitayo apām napāt tanūnapām narāsamso 'nho-datto dabbhībhit (C dadhībhit) diva spurjanyad antarikṣāt samudrāt tato no vṛṣṇyavan iti



rjanyād antariksāt samudrāt tato no vṛṣṭyā 'vata | devā yujo  
mitrāvaruṇa 'ryamā yuktam devāḥ sapītayo apām napāt tanu-  
napān naraśamsa udno datto 'dadhīm bhintta divas parjanyād  
amtariksāt samudrāt tato no vṛṣṭyā 'vate 'ti | pravṛttās cet  
syuḥ samāśincantv<sup>967</sup> iti samsīncen<sup>968</sup> | nivṛttās cet syur apām  
urmi<sup>969</sup> 'ti grhītvā śadbhir āhavanīye juhuyād | indriyāvan  
madintamas tam vo mā 'va kramiṣam | achīnuṣam tantum  
prthivyā anu gesam<sup>970</sup> iti hutvā || 2 || abhivṛṣṭe<sup>971</sup> some dyaus  
ca tvā prthivī ca śṛṇitām antarikṣam ca | indur indum avāgād  
imdr imdro 'pāt<sup>972</sup> | yajñas ca tvā vāyuḥ ca śṛṇitām ahas ca  
tvā rātriś ca śṛṇitām darśas ca tvā paurṇamāsas ca śṛṇitām  
yajñas ca tvā dakṣiṇā ca śṛṇitām dakṣas ca tvā mānasas ca  
śṛṇitām arkaś ca tvā 'śvamedhas ca śṛṇitām | . . . . ś ca  
tvā . . . .<sup>973</sup> imdur indum upāgāt<sup>974</sup> sāyame so ma<sup>975</sup> bhūt  
sarva<sup>976</sup> tasya<sup>976</sup> ta<sup>976</sup> imdāv<sup>976</sup> | indrapitasyo 'pahūtasyo  
'pahūto bhakṣayāmi<sup>977</sup> 'ty abhimṛṣṭasya<sup>978</sup> bhakṣayet | saso-  
mam cec camasam sadasi stotrenā 'bhyupākuryād dhiraṇya-  
garbhas tad<sup>979</sup> it<sup>979</sup> padam<sup>979</sup> iti<sup>979</sup> dvābhyām<sup>979</sup> juhuyāt<sup>980</sup> |  
tad it padam na viciketa vidvān<sup>981</sup> yan<sup>982</sup> mṛtaḥ<sup>982</sup> punar apy  
eti jivān | pravṛttā<sup>983</sup> ca sthālī syāt<sup>983</sup> trivṛd yad bhuvanasya  
rathavṛj jivo garbho na mṛtasya jivāt svāhe 'ty | anyas ced<sup>984</sup>  
āgrāyanād<sup>984</sup> grhṇīyād<sup>984</sup> āgrāyanas<sup>985</sup> ced upadasyed āgrā-  
yanād grhṇīyād grahebbhyo<sup>986</sup> vā "hr̥tya<sup>987</sup> śukra-dhruvau<sup>988</sup>

<sup>967</sup> Gemeint ist A.V. 7. 33. 1.

<sup>968</sup> AD samvaṣam

B samcam C samgnicam

<sup>969</sup> A.V. 20. 28. 4; Vait.

31. 22.

<sup>970</sup> Ap. Ś. 10. 19. 10.

<sup>971</sup> A. abhipṛṣṭa

<sup>972</sup> K. S. 35. 11; Āp. 14. 29. 2.

<sup>973</sup> die Mss. geben nur diese Silben

als Rest des Textfragments; AD śrutvā

<sup>974</sup> MŚ. 3. 6. 15.

<sup>975</sup> BCD

somā <sup>976</sup> A: (somas) tat savita imdāvah | BC (\*mā) bhūt sarva tasya

ta imdāv | D bhūs tat savitasya ta

<sup>977</sup> vgl. V. S. 38. 28.

<sup>978</sup> l.:

abhivṛṣṭasya? <sup>979</sup> BC aditidvābhyām

<sup>980</sup> Brahm. Prāy. 93 a:

cec camasam abhyupākuryāt (?) hiraṇygarbha ity āgnidhīye pūrnāhutim

juhuyāt . . . [Comm.] yadi sadaśy avasthitam camasam abhyupākuryāt (?)

hiraṇyagarbha ity . . . . . <sup>981</sup> TB. 3. 7. 10. 6.

<sup>982</sup> A. yad amṛtaḥ

B yan mataḥ C yan ataḥ

<sup>983</sup> Diese und die inzwischenliegenden

Worte fehlen bei BCD; statt ca lies A va; cf. AP 37. 19. 1 yasya 'samapte

karmay upapātram pravarttate <sup>984</sup> hinter ced etwa: upadasyed

zu ergänzen. A nyaścehaprayanahūnyād B anyas cedmādragrayanād grh-

ṇīyād C anyas cedāgrāyanāt grhṇīyād; vgl. K. Ś. 25. 12 25. folg.

<sup>985</sup> BC nāc

<sup>986</sup> ABC grhebbhyo

<sup>987</sup> ABC 'hṛtya cf. Brahm.

Prāy. 82 a: yady āgrāyanah śkamḍed upa va dasyed itarebbhyo grahebbhyo

nirgrhṇīyāt | . . . yadi 'tare grahā śkamḍeyur upa vā dasyeyur puro grāya

apo nirgrhṇīyat. <sup>988</sup> Aśdhruvau

varjam | a tvā yajñasye<sup>989</sup> 'ti catasrbbhir juhuyād | ā tvā  
 yajñasya rambyā[t] suśvāṇaḥ pavate sutah | pratnāni patī kā-  
 vyah | goṣā<sup>990</sup> indo nṛṣa asy aśvasā vājasā uta<sup>990</sup> | pratnāni  
 patī kāvyah | devānām deva<sup>991</sup> iti dve | dhruvaś ced upadasyet  
 pravṛttā cet sthāli syād vasavaś tvā<sup>992</sup> dis tarpayantu rudrāś tvā  
 tarpayantu | ādityāś tvā tarpayantv ity utsrjya dhruvā dyaur<sup>992</sup>  
 ity abhimantrya dhruvam<sup>993</sup> dhruveṇ<sup>994</sup> 'ti gṛhitvā 'yurdā asi  
 dhruva iti catasrbbhir āgnidhriye juhuyāt | āyurdā asi dhruva  
 āyur me dāḥ<sup>995</sup> svāhā | varcodā asi dhruvo varco me dāḥ  
 svāhā | tejodā asi dhruvaś tejo me dāḥ svāhā | sabodā asi  
 dhruvaś saho me dāḥ svāhā | grāvni<sup>996</sup> śirne<sup>996</sup> dyotānasya<sup>996</sup>  
 mārutasya brahmasāmena stuvirann<sup>997</sup> ity eke bhakṣaṇīyam<sup>998</sup>  
 uparaveṣv apinayet || 3 || apidagdhe<sup>999</sup> some kṛtāmtvād<sup>1000</sup>  
 upakrameranyaṃ<sup>1001</sup> vacanāt<sup>1002</sup> | japtvā purā dvādaśyā<sup>1003</sup>  
 punar<sup>1004</sup> dīkṣāvāntādṛiti<sup>1005</sup> | tatra tā dadyād<sup>1006</sup> yāḥ<sup>1007</sup>  
 kasyai tvā<sup>1008</sup> dāsyā<sup>1008</sup> bhavati | tathai 'vai 'nām<sup>1009</sup> rtvijo<sup>1009</sup>  
 yājayeyur<sup>1009</sup> | yady akṛita-somam<sup>1010</sup> apahareyur<sup>1011</sup> anyah<sup>1012</sup>  
 kṛitavyo | yadi kṛito<sup>1013</sup> naṣṭah<sup>1014</sup> syāt sā nityā 'bhiṣi-  
 cyo | rājā-'hāra<sup>1015</sup> iti kimcid deyaṃ<sup>1016</sup> | tenā 'sya sa

<sup>989</sup> RV. 9. 6. 8. ACD ātvāsyety B ātmāyajñasceti <sup>990</sup> RV. 9. 2. 10;  
 fehlt bei B. <sup>991</sup> Kauś. S. 74. 12. <sup>992</sup> AV. 6. 88. 1, Āp. 14. 27. 7.  
<sup>993</sup> fehlt bei A. <sup>994</sup> AV. 6. 87. 3; Āp. 14. 27. 7. <sup>995</sup> Āp. 14. 27. 6;  
 Ś. Ś. 4. 12. 10. <sup>996</sup> A gnāhi śirne rghotāsyā BC grāvni śirne  
 dyotā asya; D dhyātā asya <sup>997</sup> A suviram <sup>998</sup> ABCD  
 'yām <sup>999</sup> A apidagve BCD apidagdham <sup>1000</sup> A kṛte tā  
 B kṛtām tvā C vṛtām tvā?; l. wahrscheinlich: kṛitavād <sup>1001</sup> Brahm.  
 Prāy. 95 a: yadi rājā 'bhidāhyeta grāhān adhvaryu[h] sparsāyeta stotrāny  
 udgātā śāstrāni hotā 'tha [a]dhvar[yur] yajñam sa[m]bhṛtyā purva ceṣṭe-  
 ram . . . Bl. 96 b folg.: yadi rājā 'bhidāhyata krayāt prāg dakṣiṇakālāt  
 sarveṣv evā 'vadhīṣu prāptam kāmam vipracārād eka ichamti <sup>1002</sup> BD  
 cavanām; zu diesem völlig verderbten Passus scheint Āśv. 6. 8. 1 parallel  
 zu sein. <sup>1003</sup> A 'daśā <sup>1004</sup> A punad B puna <sup>1005</sup> A  
 'ddhiti A wiederholt: tatra krameranyaṃ vacanān japtvā purā daśā pu-  
 naddīkṣāvāddhiti; s. K. Ś. 25. 14. 30. <sup>1006</sup> B drdyad <sup>1007</sup> fehlt  
 bei BCD <sup>1008</sup> A tvāsyā tad; zu verbessern nach K. Ś. 25. 14. 31.  
<sup>1009</sup> AD tayaivana rtvir yajayeyur B tathaiva nām rtvijo ryajayēyur  
 C wie B; nur: ryajaya <sup>1010</sup> A 'kṛitah so' <sup>1011</sup> AC upa'  
<sup>1012</sup> EC anya AD anyatra <sup>1013</sup> A kṛitam yo BCD kṛitavyo <sup>1014</sup> BC  
 cesta AD neṣṭa <sup>1015</sup> D rajohara <sup>1016</sup> Brahm. Pray. 92 a:  
 cet kṛitam apahareyur iti yasya krayeṇa 'bhisambandhah (?) upariṣṭat  
 somagrahaṇat . . . dvaṃ somaprakaraṇa haimavato 'sau javanākha tatra  
 haimavate (?) ālohitā-varṇako manjavato babhruvarṇakah | . . . manja-  
 vatasyā 'pahāre kecit haimavata ahartavya tam abhiṣuṇyāt | . . . cf. K. Ś.

parikrito bhavati | yadi somam na vindeyuh putikā abhisu-  
nuyur<sup>1017</sup> | yadi na putikā arjunāny<sup>1018</sup> atha<sup>1018</sup> ya<sup>1018</sup>  
eva kaś cau 'śadhur ahrtyā 'bhiṣunuyuh<sup>1019</sup> | pañcadakṣiṇam  
kratum samsthāpayeyur ekadakṣiṇam vā | yena yajñena kāmā-  
yeta tena yajeta | [a]tra yat kāmāyeta tatra tad dadyat | prā-  
tāhsavanāc cet kalaśo vidiriyeta vaiṣṇaviṣu śipiviṣṭavatiṣu trcā<sup>1020</sup>  
stuyur.<sup>1021</sup> | (mādhyamdinaś cet<sup>1022</sup> pavamāne sa-madhyam-  
dināt<sup>1023</sup> pavamānā<sup>1024</sup>) yadi mādhyamdina<sup>1025</sup> 'rbhavasya<sup>1025</sup>  
pavamānasya purastād vaṣaṭ-kāra-nidhanam sāma<sup>1026</sup> ku-  
ryād | yadi tritiya-savana etad<sup>1027</sup> eva<sup>1028</sup> || 4 || bhūmir bhū-  
mim agān<sup>1029</sup> mātā mātaram apy agāt | r̥dhyāsma putraiḥ  
pasubhir yo no dveṣṭi sa bhidyatām iti | yan mār̥ttikam  
bhidyeta<sup>1030</sup> tadā 'po gamayet<sup>1031</sup> tathaiva dārumayam ya-  
r̥te cid abhiśriṣa<sup>1032</sup> ity etayā 'labhya 'bhimantrayate |

25. 12. 17 folg. Dem ālohitā entspricht hier vollständig: avyaktarāga-  
puṣpāni tr̥ṇāni. Als Surrogate werden genannt (der Stufenfolge nach  
eins für das andere) śyenehr̥ta, pūtika, ādāra, aruṇadārvā, haritakuśa; die  
Schilderung dieser Pflanzen ist von Wichtigkeit. <sup>1017</sup> Wörtlich gleich  
PB 9. 5. 3; cf. Āśv. 6. 8. 5 f.; Brhm. Prāy. 83 a; K. Ś. 25. 12. 18; Pet. Wb.  
u. pratidinhi: somā-bhāve bhavet pūtidir̥hiḥ pratidin̥hāv uta | <sup>1018</sup> A  
arjananaiṭhāyā B arjanānāiṭhāyā C arjunānāiṣyāyā D arjunānair̥thāyā  
<sup>1019</sup> Brhm. Prāy. 83 a: yadi na pūtikā athā 'rjunāni yadi na pūtika-  
tr̥ṇāni ca vinde[ṭ] tata abhiṣunuyād iti varttate lohita-tūlāni haima-  
vatasya sthāne haimavato lohita-kāra iti bhāvah . . . maujavatasthāne  
babhrutūlāny arjunāni varttate . . . yadi nā 'rjunāni na vindeṭ iti  
varttate ca ca (?) yā kās co 'śadbīn āraṇyā abhiṣunuyād vā 'rjunāni na . . .  
vindeṭ yāh kāmāś cau 'śadhir āraṇyā darbhakāś ādikā abhiṣunuyāt soma-  
vikrayiṇāś ca kimcid dadyād iti . . . 93 a gedenkt noch des Faules; droṇa-  
kalaśe cet somam na vindeṭ akanded (?) upadasyed (?) vā . . . tad dhi-  
ranya[m] r̥jse 'py asya prakṣipyā 'bhiṣunuyād . . . <sup>1020-1021</sup> cf. unten  
6. 6; statt trcā erwarten wir r̥kṣu <sup>1022</sup> B cī C cit <sup>1023</sup> A  
'dinā BC dināt <sup>1024</sup> fehlt bei A. <sup>1025</sup> 'dina  
ārbha' wäre grammatisch richtig. <sup>1026</sup> A sama B samana  
C samā me <sup>1027</sup> fehlt bei C <sup>1028</sup> Brhm. Prāy. 87 a: (yadi  
mādhyamdine grāvā āir̥yate [cf. oben 6. 3] . . .) . . . yadi pratāhsavane  
kalaśo dir̥yeta vaṣaṭkaranidhanam . . . . . ekasmin darumaye kalaśe  
dronakalaśa iti prayoga . . . . . eteṣām aṣṭanam yadi kaścid dir̥yeta . . .  
87 b [ganz verderbt]: yadi pratāhsavane droṇakalaśam kalaśo dir̥yeta  
'bh.marsanākāle tatra somasūrya 'smin pātre samāvapati ya tritiya (?)  
sthanā[ṭ tu krtvo 'dgātr̥bhīḥ prahitaṁ sammr̥ṣṭam avasthāpya tasmin  
somam avanayet . . . . . <sup>1029</sup> Āp. 3. 20. 9; 9. 16. 2. <sup>1030</sup> cf.  
Ap. 9. 16. 2 f., Āśv. 3. 14. 12; cf. oben 3. 7—8. <sup>1031</sup> A yogamayait  
BC yo maye; D yo gamayet <sup>1032</sup> AV. 14. 2. 47; vgl. K. Ś.  
25. 5. 29 f. und unten Note 1147.

sarvatra śirṇe bhinne naṣṭe 'nyam kṛtvā punar mai 'tv indriyam<sup>1033</sup> ity ādadita<sup>1034</sup> | bahiṣpavamanam cet sarpatām<sup>1035</sup> prastotā vichidyeta brahmaṇe varam dattvā tatas tam eva punar vṛṇiyad | yad udgātā vichidyeta sarvavedasa-daksinena yajñena yajetai | 'vam sarveṣām vichinnānām sarpatām ekai-kasmin kuryād | dyaus ca ma indraś ca me<sup>1036</sup> | tantum tanvan<sup>1037</sup> | mā pragama patho vayam<sup>1038</sup> iti | śāstrāc<sup>1039</sup> cec chastram anuśamsan<sup>1040</sup> vyāpadyeta mā<sup>1041</sup> pragāma patho vayam<sup>1039</sup> iti pañcabhir juhuyād | rāthamtaram cet stūyamānam<sup>1042</sup> vyāpadyeta samyag digbhya<sup>1043</sup> iti dvābhyām juhuyād<sup>1044</sup> | yavā-'dinām avapannānām<sup>1044</sup> vyāvṛttānām uttarāsām<sup>1045</sup> yathālingam dvābhyām juhuyān | nārāśamsā(d) unnetād<sup>1046</sup> upadasyerann<sup>1046</sup> ayam no agnir adhyakṣa<sup>1047</sup> iti dvābhyām | pānnejanyāś ced upadasyet samāsiñcantv<sup>1048</sup> it isamsiñcet 5 || atha ced dhutā-'hutau somau pītā-'pītau vā samṛjyeyātām<sup>1049</sup> yajñasya hi stha ṛtvijā<sup>1050</sup> gavimdrāgni kalpatā yuvam hutā 'hutasya oḥ 'syā yasye 'ndrāgnivitam pibata ghṛtam imām ghṛtam iti dvābhyām juhuyāt | prātaḥsavanāc<sup>1051</sup> cet<sup>1052</sup> kalaśo<sup>1053</sup> vidiryeta vaiṣṇavatīṣu<sup>1054</sup> śipiviṣṭavatīṣu gaurivitenā stūyuh<sup>1055</sup> | samāna-janapadan cet somau samsavau syātām pūrvo

1033 Kauś. 9. 2.

1034 AD 'dhuta; K. Ś. 25. 6. 1 folg. lehrt

die Entstehungsgeschichte irdener Gefäße in interessanter Weise.

1035 ABC sarpatātām

1036 TS. 4. 7. 6. 2.

1037 RV.

10. 53. 6; Āp. 9. 8. 7.

1038 AV. 18. 1. 59.

1039 A

śāstrām.

1040 AC 'sa B 'sam

1041 Diese und die dazwischenliegenden Worte fehlen bei D.

1042 AB sūya\*

1043 BC samādigbhya AD samādiśya; cf. Paipp. S. 15. 1.

1044 A

āpavannānām B apannānām C āpannānām

1045 A uttarāsām

C uttasasām; l.: uttarābhyām?

1046 l. unnitā? cf. K. Ś. 25. 12. 11;

vgl. Brahm. Prāy. 89 a: yadi nārāśamsā upadasyeyuh yam yam hamanu-patiṣṭheta tasya bīḍum avanayet

1047 Kauś. 89. 13.

1048 Gemeint

ist jedenfalls AV. 7. 33. 1; cf. Āp. 7. 17. 1: aamañ avantu payasā |

1049 Brahm. Prāy. 90 a (ganz korrupt): yadi hutābutatopapītau va somau samṛjyeyātām antaparidhy ambara dakṣiṇāho hy ahutaasye 'ti juhuyāt yadi hṛtaḥ ahṛte hute ['hute pītarupīti apitād vā 'pi 'ti samsargo bhavet tam yat samṛṣṭe 'dam tataḥ paridhy amgarām dakṣiṇa 'po hyu 'hutasya ce 'ti juhuyāt

1050 cf. RV. 8. 38. 1, (Text nach BC); hinter ṛtvijā

liest A. gavimdrāgnivitam pibata ghṛtam imām chṛtam tam pibata ghṛtam imām ghṛtam

1051 ABC 'vanam

1052 D ca tad

1053 B 'śe, vgl. K. Ś. 25. 12. 22.

1054 ABC 'viṣu cf. 6. 4

1055 Brahm.

Prāy. 103 b folg. behandeln in überaus korrupter Form das gleiche oder ein ähnliches Thema: yadi prātaḥsavanavesomer ity etāsti so soma iya stuta iti marutvatīṣu gāyatṛeṇa stūyuh | . . . . yadi madhyand.ne soma

'gnim<sup>1056</sup> parigrhñiyāt<sup>1056</sup> pūrvo devatāḥ parigrhñiyāt | na 'tirā-  
tryā<sup>1057</sup> prātar-anuvakam upakuryād | abhiṣṭavyā 'tha<sup>1058</sup> sam-  
veśayo<sup>1059</sup> pavesāya gāyatriyai chandase 'bhībhūtyai svāhe<sup>1060</sup> 'ti  
purastāt prātaranuvākasya juhuyāt | triṣṭubha<sup>1061</sup> iti mādhyam-  
dine<sup>1062</sup> vidviṣāṇayoḥ samsavāv<sup>1063</sup> iti viññāyate<sup>1064</sup> | savanīyā-  
'nantaram agnaye yavisthāyā śṭakapālam ity āhavanīye<sup>1065</sup> ma-  
had<sup>1065</sup> abhyādadhya<sup>1065</sup> | sambhārāṇām caturbhīḥ caturbhīḥ  
pratidiśam juhuyād | uttamam<sup>1066</sup> āgnidhriye somabhāga[m] brāh-  
maṇesu śamse[ti]<sup>1067</sup> | vajrāṇām śyenaviṣamasasya<sup>1068</sup> ca phatkāra-  
prabhrty<sup>1069</sup> anujāñiyāt | sarveṣu cā 'bhicārikeṣu samdikṣitāṇām  
ca vyāvartteta 'gneran brāhmaṇaḥ<sup>1070</sup> procya jivā nāma sthā  
tā imam jivet(v)o<sup>1071</sup> | 'pajivā nāma sthā tā imam jiveta |  
jivikā nāma sthā tā imam jiveta samjiveta | jivalā nāma sthā  
tā imam jiveta samjiveta | samjivikā nāma sthā tā imam  
jive(s)t(v)e | 'ty<sup>1072</sup> apaḥ<sup>1072</sup> paribrūyāt<sup>1072</sup> | tāsām udag-  
arvāk<sup>1073</sup> kuryād | upāśv-antaryāmau<sup>1074</sup> ca cet te<sup>1074</sup> prāṇa-  
pānu<sup>1074</sup> pātām | upāśu-savanas te vyānam pātu | śrotram cā  
'śvinau pātām | daksakratū te mitrāvaruṇau pātām | stana ity  
ṛtupātre<sup>1075</sup> | ātmānam ta āgrayaṇaḥ pātṛ | aṅāni ca ta ukthyah  
pātṛ āyuḥ te dhruvah pātu | viryam te lakṣmīḥ pātṛ iti juhu-

'tiridhyeti . . . van mahāsti sūrye 'ty ādityavatiṣṭu gaurivitena septe  
suyuh | yadi tritīyasavane somo tricyeta viṣṇo śipiviṣṭavatiṣṭu gaurivatena  
sāmnā s[t]uyuh . . . yady atirātraviṣṭosāpaviṣṭavatiṣṭu brhata stuyi yady  
atirātrād itiricyati viṣṇo śipiviṣṭavatiṣṭu vahatanāśāstrādayaḥ | vgl. K. Ś. 25. 13. 6 folg.

<sup>1056</sup> ACD gnir grhñiyāt B gnir grhñiyā. Vgl. K. Ś. 25. 14. 8 folg.; P. B. 9. 4. 2.

<sup>1057</sup> A tāni rātryāḥ B tāni rātryā C tāni rātryāt

<sup>1058</sup> A abhiṣṭavyarthē BC atīṣṭavyātha

<sup>1059</sup> C samdeśātho B saveśayo D samveśayo

<sup>1060</sup> P. B. 9. 4. 6. <sup>1061</sup> fehlt bei A. <sup>1062</sup> ACD

'nenā D 'nevā <sup>1063</sup> A samāvov; BCD samāvāv; zu ergänzen hinter mādhyamdine: samveśayo 'pavesāya jagatryai chandase 'bhībhūtyai svāhe

'ti tritīya-savane; l. sodann: nānā-vidviṣāṇayoḥ samsava iti <sup>1064</sup> BC

'yamte D jñayamte; cf. TS. 2. 2. 9. 6: traṣṭubham mādhyamdinam

savanam <sup>1065</sup> A 'niyamahrdabhyāmdadhyat <sup>1066</sup> A 'mamam

<sup>1067</sup> A samse B śamse B śamse <sup>1068</sup> A 'sayanasya BC 'viṣanasya

<sup>1069</sup> B vaṣatkāra CD vaṣatkārah <sup>1070</sup> CD brāhmaṇaḥ <sup>1071</sup> Ap.

14. 20. 8 in erweiterter Fassung; cf. AV. 19. 69. 2 ff.; in den Mss. kor-  
rupt; vgl. Aśv. 6. 9. 1. Die Fehlerhaftigkeit des vorausgegangenen  
Textes macht es schwer verständlich, daß es sich bei diesen Sprüchen  
um die Abwehr von Krankheiten, die den dikṣita befallen haben, handelt.

<sup>1072</sup> BC, dessen Textfassung wir im übrigen gefolgt sind, liest: ity ayaḥ  
paribrūyat, AD ity ayaḥ paridhi brūyat; A läßt die Worte samjiveta jivala  
nāma bis ayaḥ pari aus. <sup>1073</sup> A arvām B ārcā C aca; l. udakārtham?

<sup>1074</sup> Āp. 14. 21. 4; Aśv. 6. 9. 3; AB 'yāmo cet prā\* C 'yāmau ce prācet-  
prācet prā\* <sup>1075</sup> AB kratupātre (l.: ṛtu?) C ṛcupātre

yāt | puṣṭinā puṣṭim<sup>1076</sup> prāṇena prāṇam tejasā tejaś cakṣuṣā  
cakṣuḥ śrotreṇa śrottram āyuṣā "yuh punar dehi 'ti sakṛd etāni  
juhuyād brahmāṇi sūktāni § 6<sup>1077</sup> brahmā brāhmaṇēcchamsi vai  
"ndra -vāyavād<sup>1077</sup> graham grhṇiyāt<sup>1078</sup> | sa cen<sup>1079</sup> mri-  
yeta<sup>1080</sup> 'gnibhya<sup>1081</sup> eva<sup>1081</sup> trīn āṅgārān uddhṛtya dakṣiṇam  
pāṇim<sup>1082</sup> śronim<sup>1083</sup> prati<sup>1084</sup> dagdhvā<sup>1084</sup> 'sthiny<sup>1085</sup> upani-  
dadhyus<sup>1086</sup> | tasya putram bhrātaram vo 'padikṣām<sup>1087</sup>  
samāpnuyuh<sup>1088</sup> | sa cen mriyeta<sup>1088</sup> 'gnibhya eva trīn āṅgārān  
uddhṛtya dakṣiṇam pāṇim śronim pratitapyai 'va dagdhvā<sup>1088</sup> 1089  
hotuh<sup>1090</sup> pramukhā<sup>1091</sup> rtvijah<sup>1092</sup> prācīnāvītam kṛtvā da-  
kṣiṇān ūrūn āghnānāḥ sarparājñinām (ūrttyā)<sup>1093</sup> kīrttaya-  
ntah<sup>1094</sup> stotre<sup>1094</sup> stotre<sup>1095</sup> 'sthi-putam<sup>1096</sup> upanidadhyuh |  
samvatsare<sup>1097</sup> 'sthipuṭam<sup>1097</sup> nidadhyuh<sup>1098</sup> | samvatsare  
'sthini yājayet | samāpte samvatsare dikṣitānām ced upadikṣeta  
somam<sup>1099</sup> vibhajya<sup>1099</sup> viśvajitā<sup>1100</sup> 'tirātrena | yady āśvi-  
nī[ṣu]<sup>1101</sup> śasyamānāsv<sup>1102</sup> ādityam purastān na paśyeyur āśvam  
śvetam rukmapratihitam<sup>1103</sup> purastād avasthāpya<sup>1104</sup> sauryam  
śvetam (g)ajam<sup>1105</sup> upalambhyam ālabheta tasya<sup>1106</sup> tāny eva

1076 cf. Āp. 10. 10. 6. 1077 A vempdra° BCD  
caimdra° 1078 ACD grhṇāti yāt 1079 A ven C te  
1080 A mriyeta° C bhāyeta° 1081 A 'bhyas C 'bhāva 1082 A  
'pāṇih 1083 B dam CD feblt 1084 A tathaiya dagdhā  
C dadhyā; l.: pratidbāya; der völlig korrupte Text Brahm. Prāy. 112a  
gibt die gleichen Worte wieder. 1085 Diese und die dazwischen-  
liegenden Worte fehlen bei A. 1086 B uyannidhyus 1087 D  
'dikṣeram 1088 K. Ś. 25. 13. 28 folg.; dieser Satz ist zweifellos  
eine Duplik des Folgenden. 1089 B daśvā C lūlt dagdhvā aus.  
1090 B hotṛh 1091 CD 'kha 1092 fehlt bei C 1093 AD  
sāyamrājñināmūrttāya B sāyamaśñināmūrttāya C sāyamrājñināmūrttyāya  
1094 A kīrttanastotre BD kīrttiyantastotre C kīrttiyaanāstotre 1095 fehlt  
bei AC. 1096 AD sthipuṭa BC sthiputrim 1097 A 'tsarāsthipumṭha  
C 'puram 1098 vgl. hierzu K. Ś. 25. 13. 31—36. 1099 A  
somam avibhajya 1100 K. Ś. 25. 10. 4 folg. 1101 A āśvinī  
1102 C 'nāstv D 'nāhav 1103 ABCD chatam 1104 Brahm.  
Prāy. 101a: yasyā 'śvine śasyamāne sūryo no 'diyād āśvam śvetam  
rukma-pratimuktaṁ purastāt pratyānmukham avasthāpayet kūrmeṇa pūr-  
vām avedaṁ naimittikam abhidhiyate yasya yajamānasyā 'śvina śasya-  
māne sūryo no 'diyāt tatro 'ktam udite sūryo nīti tad yadi 'dgiyāt (?)  
tato gachet tasmin kāle sūryas tata iti naimittikam āśva śveta-rukma-  
pratimuktaṁ pratipūrvam uktābāmdhane [']śvavadva rukma prāpnoti  
purastād varṣavidvāsar tasmin eva kāle sūryasapatny (?) rthaprasrutam  
mukham avasthāpayet . . . 1105 Statt des sachlich unmöglichen  
gajam von ABC ist vielmehr: ajam zu lesen, wie z. B. aus Brahm. Prāy.  
102a hervorgeht: sauryo ja śvetam apalambhyā . . . 1106 A tasyā

tantrāṇi yāni savanīyasyuḥ purastāt samdhi camasā <sup>1107</sup>  
 "savānām <sup>1108</sup> anupradānam syād | aśvamedhe ced aśvo nā  
 "gacched āgneyo 'ṣṭākāpāla iti mrgākḥare <sup>1109</sup> śaddhaviṣkām <sup>1109</sup>  
 iṣṭim <sup>1109</sup> nirvaped daśa-haviṣam ity eke <sup>1110</sup> | vadavām ced aśvo  
 'bhīyād agnaye 'mhomuce 'ṣṭākāpālam sauryam payo <sup>1111</sup> vā-  
 yavyāv ājyabbāgau || 7 || somarūpeṣu 'kta ācāryakalpo | brā-  
 hmanam tu bhavati | trayastrimśad vai yajñasya tanva |  
 ity ekāṇna <sup>1112</sup> - trimśo <sup>1113</sup> pākanagnim <sup>1114</sup> aśvanām <sup>1115</sup> ity  
 arthalopān nirvrttis | trīni vā catur-grhītāny anuvākasye 'ty  
 ācāryā ete nityakalpāyā "rtvijyeta rūpayasām <sup>1116</sup> tanvām  
 ārtim ārchatām co'ttarām vā samdhim <sup>1117</sup> samdhāya juhuyād  
 iti tattiriyabrahmanam iṣtvā tad-daivatyām <sup>1118</sup> edhikiyātām <sup>1119</sup>  
 arttir vidyāj jāmim puruṣavidhim māyayā vā yajñasamba-  
 rmdhinim vān-manas-cintāyām <sup>1120</sup> prāg viharanād ārtāya prajā-  
 patir manasi sārvasato vāci viṣṭāyām vidhānam dikṣāyām  
 brahmavrate svāhe 'ty etena nyāyena vājasaneyibrahmana-  
 moghena mantrāḥ <sup>1121</sup> klptāḥ <sup>1121</sup> | prajāpataye svāhā dhātve  
 svāhā pūṣne svāhe <sup>1122</sup> 'ty | aparāhṇikāś cet pravargyo 'bhyastam  
 iyāc chukro <sup>1123</sup> 'si <sup>1124</sup> divo 'chata <sup>1125</sup> iti juhuyād vyāhrtibhiś  
 ca | śvaḥsutyām <sup>1126</sup> ced ahutāyām tad-ahartāv <sup>1127</sup> apāga-  
 ched <sup>1128</sup> indrāya harivata <sup>1129</sup> iti brūyād ihā 'nvicamatibhir  
 iti tisrbhiḥ | prātaranuvākam ced duritam upākuryāt pra vām  
 dāmsāmsy aśvināv avocam <sup>1130</sup> iti pañcabhir juhuyāt || 8 ||  
 pra vām dāmsāmsy aśvināv avocam aśya patih syām sugavaḥ  
 suviraḥ | uta paśyann aśnuvan dirgham āyur astam ive 'j

<sup>1107</sup> AB vamaśā C vamaśā

<sup>1108</sup> ABD asāvānām C asāvān

<sup>1109</sup> AD mrgākḥaṣampādadhaviṣāyām iṣṭim BC mrgāravareṣadhaviṣyābhīṣṭim

<sup>1110</sup> Einen allgemeinen Fall dieser Art erwähnten Brahmn. Prāy. 73 b: yadi daivān mānuṣād vā pramādāt paśur upākṛtāḥ palāyeta . . . upo devān daivir viśa iti darbhyābhyām (śāṣayā) co 'paśprāsti 'ti . . . dhvajā- "dibhāve vātam apanīya vāyavyām yavāgūm nirupye 'ty ānantaryam darsayati . . .

<sup>1111</sup> B pavo

<sup>1112</sup> AD ekām na B ekānta;

cf. G. B. 9. 2. 10.

<sup>1113</sup> A triśo

<sup>1114</sup> C "kajagnim

D pākamagnim <sup>1115</sup> BD "nāyām <sup>1116</sup> C "rupa" A "kalpārgihijeta"

<sup>1117</sup> A samdhit B samdhim C samddhim <sup>1118</sup> B devatyām

<sup>1119</sup> BD ekikiyati C ekiyati; beide mit der Wiederholung: tavatyā mehi- yatim <sup>1120</sup> D cintaniyām <sup>1121</sup> A mantra luptā;

gedacht ist an VS. 8. 54, das Zitat aber deckt sich mit M. Ś. 3. 6. 2; cf. Ś. B. 12. 6. 1. 3 folg. <sup>1122</sup> VS. 18. 28; 22. 32. <sup>1123</sup> ABD

chukro <sup>1124</sup> AV. 2. 11. 5; 17. 1. 20. <sup>1125</sup> B deva 'cha

CD divocha <sup>1126</sup> A sutyām B sutyā C sutyām <sup>1127</sup> A

'rttāv B 'rttav C 'rtav <sup>1128</sup> A adhyāgached <sup>1129</sup> Ap. Ś.

13. 17. 2. <sup>1130</sup> RV. 1. 116. 25.

jarimāṇam jagamyām ! 1 || madhvaḥ somasyāśvinā madāya <sup>1131</sup>  
 pratno hotā vivāsatē vām | barhiṣmati rātrir viśritā gir iṣā  
 yātam nāsatyo 'pa vājaiḥ | 2 || yo vām āśvinā manaso javiṣyān  
 rathaḥ svasvo viśa ājigāti | yena gachathaḥ sukrto duroṇam  
 tena narā vartir asmabhyam yātam || 3 || rṣim narāv amhasaḥ  
 pāñcajanyaṃ rbiṣād atrim mumcatho gaṇena | minamṭā dasyor  
 āśivasya māyā anupūrvam vṛṣaṇā codayamṭā || 4 || āsvam na  
 gūḍham āśvinā durevair rṣim narā vṛṣaṇā rebham apsu | sam  
 tam riñitho viprutam dāmsobhir na vām jūryamti pūrvyā  
 kṛtāni | 5 || iti | prātaḥsavanam cen mādhyamdinam savanam abhy-  
 astamiyād agnir mā pātu vasubhiḥ purastād <sup>1132</sup> iti juhuyād |  
 agnaye svāhā vasubhyaḥ svāhā gāyatriyai svāhā | mādhyamdinam  
 cet tṛtīyasavanam abhyastamiyāt somo mā rudrair dakṣiṇāyā  
 diśaḥ pātva <sup>1133</sup> iti juhuyāt | somāya svāhā <sup>1134</sup> rudrebhyaḥ svāhā  
 triṣṭubhe svāhā | tṛtīyasavanam ced abhyastamiyād varuṇo  
 mā "dityaiḥ <sup>1135</sup> sūryo mā dyāvāprthivibhyām pratiṣṭyā diśaḥ  
 pātva iti juhuyād | varuṇāya svāhā "dityebhyaḥ svāhā jagatyai  
 svāhā | ā bharataṃ śikṣataṃ vajrabāhū <sup>1136</sup> asmān indrāgniḥ ava-  
 taṃ śacibhiḥ | ime nu te raśmayāḥ sūryasya yebhiḥ sapitvam  
 pitaro na āsan | indrāgnibhyām svāhe | 'ndrāviṣṇubhyām svāhe |  
 rātriparyāyās ced abhivichidyerann indrāya svāhe | 'ndrānyai  
 svāhe | chandobhyaḥ svāhā | rtvijām <sup>1137</sup> ced <sup>1138</sup> duritam upā-  
 kuryād agnaye rathamtarāya svāho | 'sase svāhā | pañktaye  
 svāhā | 'śvibhyām svāhā | mā naḥ piparid āsvine 'ti | sarvatrā  
 'nājñātesv <sup>1139</sup> agnaye svāhā | yajñāya svāhā | brahmaṇe svāhā |  
 viṣṇave svāhā | prajāpataye svāhā | 'numataye svāhā | 'gnaye  
 svisṭakṛte svāhe 'ti | trātāram indram <sup>1140</sup> | yayor ojase <sup>1141</sup>  
 'ti cai | 'tā viṣṇu-varuṇa-devatyā | uktāni prāyaścittāny | athai  
 'kāgnau yatra puroḍāśā uktā <sup>1142</sup> sthālīpākāṃps <sup>1143</sup> tatra <sup>1143</sup>  
 kuryāt | puroḍāśesu japair eva <sup>1144</sup> kuryāt | sarvatra chedanabhe-  
 danā-vadāraṇa-dahaneṣū <sup>1145</sup> 'khāsu <sup>1145</sup> somakalaśa-mahāvira-

<sup>1131</sup> RV. 1. 117. 1.      <sup>1132</sup> AV. 19. 17. 1.      <sup>1133</sup> AV. 19. 17. 3.  
<sup>1134</sup> VS. 22. 27 ff.      <sup>1135</sup> AV. 19. 17. 4.      <sup>1136</sup> RV. 1. 109. 7.  
<sup>1137</sup> B rtvijo C rtvijoc      <sup>1138</sup> A ce D ca      <sup>1139</sup> cf. 760; vgl.  
 ferner Āsv. Prāy. 18 b: anājñātaṃ yathātathaṃ svāhā | agnaya idam |  
 puruṣa-sammito yajño | agnaya idam vyāhṛtihomam viṣṇusmarāṇam ca  
 kuryāt |      <sup>1140</sup> AV. 7. 86. 1.      <sup>1141</sup> AV.  
 7. 25. 1.      <sup>1142</sup> B uptā (?)      <sup>1143</sup> B 'kāṃpsū . . .  
 (unklar) [kuryāt]; AC 'kāś tatra      <sup>1144</sup> AB ava      <sup>1145</sup> A  
 chedanabbedanāvadārapadahaneṣūṣāsu BC chedanāvadārapadahaneṣūkhāsu



yajña-bhāṇdeṣu sarvatra śirṣe bhinne <sup>1146</sup> naṣṭe <sup>1147</sup> 'nyam kṛtvā  
 punar mai 'tv indriyam <sup>1148</sup> ity ādadita | sarvatra mā no  
 vidann <sup>1149</sup> ity abhayair <sup>1150</sup> aparājitair <sup>1151</sup> juhuyād | abhayair  
 aparājitair juhuyāt || 9 || śaṣṭho <sup>1152</sup> 'dhyāyah <sup>1152</sup> | atha yatrai  
 'tat pārthivam āntarikṣam divyam devair asurair vā prayuktaṃ  
 tad adbhutaṃ śamayaty atharvā prabhur adbhutanām | so  
 dūrvā-'jyam <sup>1153</sup> grhitvā "havanīye juhoti | prthivyai śrotrāyā  
 'ntarikṣāya prāṇāya vayobhyo dive cakṣuṣe nakṣatrebhyah  
 sūryāyā 'dhipataye svāhe | 'ti sūtraprāyaścittis <sup>1154</sup> | tatra  
 ślokaḥ |

prāyaścittānām parimāṇam na yajña upalabhyate | tasmād  
 drṣṭaḥ samāso 'tra taṃ nibodhata yājñikāḥ |

ity atharvavede vaiśānasūtre prāyaścittaprakaraṇam <sup>1155</sup> sa-  
 māptam <sup>1155</sup> |

<sup>1146</sup> Agn. Prāy. 5 b: kṛtṛiṇa-dravyeṣu bhedanam dru (?) va-dravyeṣu  
 kṣaraṇam ubhayatra bhūmi-gaṭam eva duṣṭam bhavati |; die auf die  
 Erde oder ins Feuer gefallene Opfergabe ist unrein. <sup>1147</sup> Brahm.

Prāy. 105 a: ukhā yady (a)śra[vaṃ] gache[t] (cf. oben 6. 2; vgl. AP.  
 46. 2. 19) tataḥ prāṇiṣā . . . "havanīye punaḥ . . . . . Bl. 107 b: yady  
 ukhā 'bhībhidyeta mahāvīro vā kapālāni cūrṇapeṣaṃ piṣṭ[vā] mṛdā  
 saṃerjya yo dhyā . . . vitiśraya ity (vergl. oben Note 1032) ukhāṃ kṛtvā  
 tathā mahāvīrya ukhāmarthavirayonulye naimittikam ity ataḥ (!) ubhayor  
 abhidhīyate . . . Bl. 108 a folg.: karma prādarśyate [yady ukhā 'bhībhi-  
 dyeta] . . . . . agnim anyasmin pātre ["vaṣṭhā . . . . . pya pravṛtti[m] kṛtvā  
 kapālāni pūrṇatpeṣaṃ piṣṭvā mṛdā saṃerjya yatrātevadabhiśratṛa ity  
 ukhāṃ kuryāt . . . pūrṇapeṣaṃ piṣṭety evam-ādina 'dya tatedabhiśiṣṭa  
 iti . . . Vgl. auch Brahm. Prāy. 109 a: prāg dikṣābhyah . . . yad bhi-  
 dyeta . . . sakṛtyābutir (?) juhuyāt (!) yadi dikṣitaṣyo 'paramed . . .

<sup>1148</sup> AV. 7. 67. 1.

<sup>1149</sup> AV. 1. 19. 1.

<sup>1150</sup> fehlt bei BC;

D 'bhayā

<sup>1151</sup> D parā

<sup>1152</sup> fehlt bei BC.

<sup>1153</sup> C

dūrvāṃjyam

<sup>1154</sup> D 'cittisūtra

<sup>1155</sup> A prāyaścittih prasāṅge

caturdaśamo 'dhyāyah; B wie A; nur: 'ścitta' und hinter 'dhyāyah || 14 ||  
 Bei C fehlt von 'ścitta an der ganze Rest; A fügt hinter 'dhyāyah hin-  
 zu: | śubham astu | siddhir astu | kalyāṇam astu | śrī-viśveśvarāya namaḥ |  
 śrī-sarvavidyānidhāna-kavīndrā-"cārya-sarasvatīnām atharvavede vaiśā(ya)  
 nasūtre prāyaścitti-prasāṅga-pustakam | B fügt hinter || 14 || hinzu: śrī-  
 yajña-puruṣa-'rpanam astu | śrī-guru-ramadāsa-caraṇī-tat-para-viṣṇu-  
 nārāya devadhara | śeṣe || 1785 || randranāma-saṃvatsare mähemāgha-  
 śuddha induvāra idam pustakam samāptam |; Colophon zu D a. bei  
 Weber, Berl. Handschr. Cat.